Purgatorium

on of Purgatorye made by Jhon Frith whiche is deuided in to thre bokes.

¶ The fyrst boke is an answere vnto Rastell/which goeth about to proue purgatorye by naturall philosophye.

¶ The seconde boke answereth vnto Sir Thomas More/which laboureth to proue purgatorye by scripture.

¶ The thyrde boke maketh answere vnto my lorde of Rochestre which moost leaneth vnto the doctoures.

¶ Beware lest any man come and spoyle you thorow philosophye and deceytfull vanite/thorow the traditions of men/and ordinacions after the worlde/ and not after Christ.

Collos. ii.

¶ Jhon Fryth vnto the Chrysten Reader.

Grace & peace be wyth the chrysten reader. I am sure there are many that wyll moche meruell and counte it a greate presumpcion that I beynge so yōge and of so smalle learnynge dare attempte to dispute this matter agaynst these thre personages of the which nombre two / that is to saye my lord of Rochestre and Syr Thomas More/ are auncient mē both of greate wytte and dignite. Notwythstondynge I wyll desyre them pacientlye/ heare myne answere/ not adnertynge who speaketh the wordes/ but rather what is sayed. And as concernynge myne youth / let them remembre what Paule monytheth. i. Timoth. iiii. wyllinge that Timotheus shulde instructe the congregacion and that no man shulde despise his youthe for as the spirite of God is bounde to no plate/ euen so is he not addicte to any age or person/ but inspireth whē he wyll & where he wyll makinge the yonge to se wylyons and elyes the truth / and the elders to dreame dreames and to wandre in phantasyes Actes. 2 Joel. 2. Jdm. 2.

And as touchynge my learnynge I muste nedes a knowlege (as the truthe is) that it is very small/ neuertheles that lytle (as I am bounde/ haue I determed / by Goddes 1. Cor. 12.

All grace

grace to be stowe to the edifynge of thyne
ffes congregacion which I praye god to en
create in the knowlege of his worde.

I wolde not that any man shulde ad
mitte my wordes or lernynge / excepte they
wyll stonde with the scripture / and be ap
proued therbye. Laye them to the touch
stone and trye them wyth goddes worde.
If they be founde false & countrefayte/then
dampne them / and I shall also reuoke the
with all myne harte. But yf the scripture
alowe them/ that you can not denye but it
is so to/the refuse not the doctrine of god/but
knowlege youre ignoraunce and seduccio/
and returne gladlye in to the ryght waye.
For yf you can not improue it by Goddes
worde/and yet/ of an hate and malycyous
mynde that you beare to the truth labour
to refyll it and condempne it that it shulde
not spreade: I ensure you youre synne is in
remissible and euen agaynst the holye goste/
and the bloude of them that perysh for lan
gueat enstruccion shalbe requyred on youre
handes.

Ezech. 33

Peraduenture some of you wyll saye
youre fathers and olde progenitoures with
many holye me & doctoures haue so beleued
& that therfore you wyll abyde by the olde.
I answere: The wayes and iudgementes
of god are merueylous/ who knoweth whe
ther god haue suffred his electe to erre and
be seduced for a season/ to the entent that

the

the vnfaythfull whyche wolde not beleue the truth/but had pleasure| iniquite might stomble at theyr errour in to theyr vtter confusyon and ruyne. All thoughe a man be neuer so faythfull and holye/yet is there moche imperfectyon in hym as longe as he is included in this mortall bodye/howbe it/ it is not imputed vnto hym/but thorow the fayth in Chrystes bloude wholye pardoned and forgeue. And therfore it is not sure that we folowe theyr exteriour workes or other ymagynacions/but let vs euer conferre them vnto the pure worde of God/ & as the scripture testifyeth so let vs receaue them. 1. Tessa. 5

My lorde of Rochestre doth testifye hym selfe wrytinge vpp̄ the .xviii. article/ that there are manye poltes both of the gospels & other scriptures which are now discussed more diligētlye/& more clerelye vnderstonde then they haue bene in tymes past. And addeth furthermore that there are diuerse places i scripture yet sum deale darke/whiche he douteth not but that they shalbe more open & lyght vnto our posterite/for why shal we despayre of that(sayeth he)sith that the scripture is for that entēt lefte with vs that it maye be vnderstōde of vs exactlye and to the vttermost poite. Of this maye you euidentlye perceaue that the olde fathers and holye doctours haue not sene all the truth. But somwhat is also lefte/thorowe the

hye

hye prouyclō of god/tobe discussed of their
successoures. And therfore is it not mete
that we streyght wayes cleaue vnto theyr
wordes wythout any further enserchynge
the scriptures/but we must examine al thi-
ges by the scriptures although. S. Paule
or Peter shulde preach it vnto vs/as we se
Actu.17. experiēce Actes.xvii. that whē Paule prea
ched/the audyence daylye serched the scrip-
tures whether it were as he sayed.

But you haue bene of longe continuance
secluded from the scriptures/ whiche is the
cause of such grosse errours as ye ar now
fallen in/so that ye coulde neyther serch thē
nor yet once loke on them. Alas what blind
nes doth occuppye oure eyes? Are ye so chyl-
dishe to beleue that the same worde which
hath made the vnfaythfull and heretykes/
faythfull and chrystē in tymes past/is now
sofarre altered that it shuld cause the faith
full x christen to become heretykes? I prayе
god open youre eyes. Howe be it we maye
now wel tast at oure fingres ends that we
haue longe bene in that miserable case that
Paule prophesyed vppon vs.ii. Thessalo.
2.Tessa.2 ii.that god hath sent vs stronge delusyons
because we wolde not receaue the know-
lege of the truth: what greater delusyon cā
we haue/then to thynke that the verye wor
de of god/which was wrytten for oure com
forte/which is the verye fode x sustenaunce
of oure soules / which is the sure metyarde

and

and perfeyte touchstone that iudgeth and examineth all thynges: to thynke (I saye) that this holesome worde shuld be our poyson and condempnacion? Roma.15

And all be it oure forefathers haue lyued without it and receaued all for truthe that oure prelates beyes haue imagined: yet is not theyr faute and oures a lyke (although I can not excuse theyr ignorannce but that it is synne before the face of god) for they had not the lyght of goddes worde opened vnto them. Nowe sith we haue the lyght declared vnto vs/ & yet wyll proceade in blynde ignorauncye and not cõfetre and examine these iuglige mistes with the light of goddes worde / oure ignorannce is wylfull and without excuse.

Suffer therfore al thynges what soeuer they be/to be tryed & examined by the scrypture. If they be true then shall the scripture do thẽ no hurte/ but stablysh and strengthẽ thẽ/for the scripture discloseth nothing but falsehed / and condempneth nothynge but that is damnable.

And now to descende vnto oure matter and disputacion whiche is of purgatorye/I shall shew you what occasion I had to take it in hande. I wrote a letter vnto a certayne frynde in Englonde/ desyrynge hi instãtlye to sende me certayne bokes which I thought necessarye for my vse and were not to be gotten in these partyes/as the cronicles/

icles/Sir Thomas Mores boke agaynſt the ſupplicacio of beggers and certen other These bokes I receaued vppō S. Thomas daye before chrystmas/the yeare of oure ſauioure a. M.cccc. and. xxx. wyth a lettre wrytten in this forme: Sir I haue ſent you ſuch bokes as you wrote for and one moo of Raſtels makīge/ wherin he goeth about to proue purgatorye / by naturall philoſophie: whyche thynge (quod he) I thynke be more eaſy to w/thē to proue it by any good ſcripture. &c. This ſtuffe receaued/ I was meruelouſlye deſyrous & tickled to ſe what reaſons he brought for his probacions And in the begynninge and prologe of the boke/ he ſette ſeuen reaſons whiche he layed that fonde felowes alleged for them to proue that there coulde be no purgatorye. And in dede they are verye fonde that wolde denye purgatorye / yf there were no better argumentes to confute it then he aſſigneth But by goddes grace I wyl propounde ſeuen tymes ſeuen which ſhall haue ſuch pith/ that theyr papyſtull purgatorye ſhall not be able to abyde the worſt of them / for theſe ſeuē that Raſtel aſſigneth ar not worth one bē.

whē I had red & wel pondered theſe reaſōs/ I thought that he ſhuld charpelye haue confuted them / as he myght full well haue done / ſpecialye ſyth they were but of his owne imaginacyon. Neuertheleſſe when I came vnto his ſolucyons I founde not one

but

but it had certayn poyntes repugnaūte vn
to the scripture (vnto which our reasō must
euer be obedient) yee and also they were ex-
tremelye iniurious vnto Chriſt and his pre
cious bloude.

Whē left I him/ & red: S. Thomas Mores
boke/ to se what scriptur might be brought
for that purpose & aft̄ that made I diligēt ē
quyre to come by my lorde of Rochesters bo
ke which also wryteth on the same matter/
and whē I had wel examined theyr reasōs
& had sene the ordre & proceſſe of the scriptu-
res which they alleged: I founde that clere
lye verefyed whiche Iulus Gellius sayeth/ Iul⁹ Gel-
that it were a greate deale better for a mā lius.
to be sharpelye rebuked yee and openlye to
haue his fautes publyshed of his enemye/
then to be coldlye & slenderlie prayſed of his
frende. For a mānes enemie enſercheth na-
rowlye & gathereth together all that he can
imagyne/ and so accuſeth a man more of
a rumous heate then of any verite: and
therfore the audience (yf they be wyſe) con
syder his wordes therafter/ and so geue
verye small credence or els none vnto them
But yf a mannes krynde before audyence
do prayſe hym slenderlye and coldlye/ it
is an argumēt that the perſon is very fau-
tye/ for a frende beholdeth all qualytyes
and circumſtaunces/ his byrth bryngynge
vp/ and what feates he hath done all his

lyke

lyke longe: yee and applieth manye thinges vnto his frendes prayse / whyche serue but smallye for it/for he wyll leaue nothinge be hynde that maye be imagyned to employe his frendes fame and honoure. Now yf in all these poyntes he can not coloure out a gloryous apparent laude/but is compelled for lacke of matter to prayse his frinde slēderlye/then (yf the audience be wyse) they maye sone coniecture that he is no prayse worthye / and also maye well doubte whether that small prayse whiche he gaue hym be true or not. Euē so/whē I had red these bokes of Sir Thomas Moze and my lord of Rochestre/and sawe the smalle probacions and slender realsōs that those two wyt tye and lerned men had brought to cōfirme purgatorye/considerinye also that they are the chefest frendes / protectoures and patrones therof/and that they had applyed manye realons and scryptures for theyr purposse(for lacke of matter)that rather made agaynst them / yee and not that onlye / but also that they dyssented betwene them selues in theyr probacions/for. M. Moze sayeth that there is no water in purgatorye. And my lord of Rochestre sayeth that there is water. Master moze sayeth that the mynistres of the punyshment are deuels. And my lorde of rochestre sayeth that the mynystres of the punishmēt are aungels. Master Moze sayeth that both the grace and charite

Master Moze ād my Lorde of Rochestrecī not agre.

site of them that lye in the paines of purgatorye/are increased. Wyllyam bysshop of Rochestre sayed that the soules in purgatorye optayne there neyther more fayth nor grace nor charite then they brought in wyth them. These thynges consydered / it made myne harte yerne and fullye to consent/ that this theyr painful purgatorye was but a vaine imagination/and that it hath of lōge time but deceaued the people and myked them from theyr monye.

Notwythstandynge God hath lefte vs twoo purgatoryes. One to purge the herte and clense it from the fylth which we haue partelye receaued of Adā (for we are by nature the chyldren of wrath. Ephe.ii.)and partlye added therto by consentynge vnto oure naturall infyrmite. This purgatorye is the worde of god as chryst sayeth. Johñ xv. Now are ye clene for the worde whiche I haue spoken vnto you. This purgacyon obtayneth no man but thorow faythe / for the vnfaythfull are not purged by the worde of god/ as the scrybes & pharysees were nothynge the better for hearynge his worde but rather the worsse for it was a testimonye agaynst them vnto theyr condemnacion. And because we receaue this purgaciō onlye thorow beleuinge the worde/therfore is the vertue of this purgynge applyed also vnto fayth/for Peter saieth. Act. xv. that the gētles hertes were purged thorou faith

The purgatoryes/ that God hath ordened Johñ. 15. The purgatory of the herte.

that

that is to sale/thorow beleuinge the worde And what worde is that? verelye the preachynge that chrystes deeth hath fullye satisfyed for oure synnes and pacefyed for euer the fathers wrath towardes vs.&c. This fayth pureifyeth the harte and geueth vs a wyll and gladnes to doo what soeuer oure most mercyfull father commaundeth vs.

The purgatory of the membres.

Neuertheles because oure inwyrdnes is so greate and oure membres so weake and fraile that we can not eschew synne as our harte wolde and as our wyll desyreth: therfor hath god lefte vs an other purgatorye whiche is chrystes crosse. I meane not his materiall crosse that he hym selfe dyed on/but a spyrituall crosse whyche is aduersyte/tribulacio/worldlye depression.&c. And this is called the rod or scourge of god wherewith he scourgeth euery sonne that he receaueth/that we may remembre his law and mortyfie the olde Adā & flesshlye lust whiche els wolde ware so rebellious that it wolde subdue vs/raigne in vs & holde vs thrauldē vnder synne. when soeuer we haue cōmytted a tryme then is god present wyth this rod as he sayth Hebre.12. Psal.lxxxix. If they defyle my ceremonyes and do not obserue my cōmaundementes/ then with a rod shal I punysh theyr synnes and with beatynges shal I reward theyr iniquyties/but yet my mercye shall I not take frō him neyther wyll I deceaue him of my promysse. Psal. 89

This

This crosse must we receaue with a glad harte & thanke oure louynge father for it / for it is but a medicine to heale oure enfyrmytie & to subdue our rebellyous membres. But whē oure membres are fullye mortyfyed/that is/when deeth hath subdued our corrupptyble bodye/ & oure flesh cōmitted to rest in the erthe/then ceasse the purgatoryes that god hath ordeyned (and then are we fullye purged in his syght.

If oure clergye could haue forbe in their hartes to haue takē these purgatoryes vpon thē/they had neuer nede to imagine any other/but sith they lyke begā to waxe so dissolute/specyally sith they shuld be the salt of the erthe & lanternes of yght: It was necessarie for thē to imagine purgatory after this lyke/for els they might be sure that the moost gte of thē were neuer lyke to come in heuen.

Iudge chrystē reader which hast the spyrite to discerne & knowest the voice of christ what reasōs Master hath brought & how he hath soluted thē: for in my mynde both his reasons & solueyons are so chyldysh and vnsauerye/so vnlerned and barē/so ful of fantes and phātasyes/ that I rather pytie the mānes depe ignorāunce & blindnesse(which hath so deceaued him selfe thorow physolophye & natural reason) thē I feare that he by his vayne probacions shuld allure any man to consent vnto hym.

Iudge

Iudge and conferre the scryptures whi-
che Syr Thomas More and my lord of ro
chestre allege for theyr opinion / & I doubte
not but that God shall open thyne eyes to
espye that thynge which hath blynded the.

Iudge and compare the scriptures to-
gether which I haue brought to confyrme
my purposse/ponder theyr reasons and my
solucyons vnto them / and I am sure thou
shalt perceaue that my smalle lernige hath
condemned theyr hye eloquence/ that my fo
lye hath brought to nought theyr wisdome/
and that my youth hath discloſed theyr old
and festred ignorauncе.

And this is euē the olde practise of god:
to chose the foliſh thynges of the worlde: to
confounde the wyse: to chose the weke: to
confounde the myghtye: And to chose the
vile thynges wyche are of no reputacyon:
to confounde the of hye degre: that no flesh
myght bost it selfe in his syght to whom on
lye be prayse and thankes for euer. Amen.

¶ A prologe wherbye a man maye the
better perceaue the occasyon and hole
cause of this boke.

There was a brother of oures named
Symon Fyſch (which now I truste re
steth in Goddes handes) whose yies God
had opened/not only to espye the wilie wal
kynge of hypocrytes and ruyne of the coy-
alme

alme which thorow theyr meanes was nye at hande: but also to marke and ponder the perylle of mennes soules / and how that the ignorannte people by theyr seducrcyon was fallen in to that frantick ymagynacyō that they more feared the pope and his decrees which are but vanite / then god hym selfe and his lawe which are moost ryghtwyse & eternall. This man therfore of a feruent & burnynge zele that he bare to the welthe of the cominaltie brake out and touched these hypocrytes in a lytle treatise which he called the supplicacion of beggers / wyllynge that we shulde geue the abundaunce of our eyghelle vnto the poore to whom it is due by the law of god: and that we shuld no lēger suffer oure selues to be dyspoyled and robbed of a syght of sturdie lubbarres whiche vnder a false cloke of vertue and prayer decepue the poore of theyr lyuynge & bothe the poore and the rich of theyr soules helth/ yf credence be geuen vnto them.

And where these wylie foxes wolde haue pretendyd the cloke of purgatorie affirminge that it were due vnto them because they praie for theyr frēdes soules that they myght come to rest/ he answered vnto that poynte preuentynge theyr obiectiō/and proued that eyther there coulde be no such purgatorie/or els that the pope were a mercilesse tyraunte which (as he saieth hym selfe) maye delyuer them from thence and wyll

not

not except he haue monye. At this poynte began Ma. More to fume and toke vppon him selfe to be proctoure for purgatorye(I wyll not saye that he was hyred therto of oure spyrytualtye although many me dare swere it(s to cõferme his purpose he wrested sore the scriptures/ and tryumpheth also that the verye misbeleuers and idolatres beleue that there is a purgatorye. He addeth therto(to stablysh his matter wyth all)that there is omã which beleueth that there is a god/and that the soule of man is immortall. / but he muste neades graunte that there is a purgatorye. There toke Rastell his holde/ which is a prenter dwellige at Pouwels gate in London and of Master Mores allyaunce/ which also coueteth to countrefayte his kynseman / although the beames of his braynes be nothynge so radyaunte nor his conueyaunce so commendable in the yes of the wyse. Notwithstandynge thys rastell hath enterprysed to dilate this matter/and hath diuided it in to.iii dyaloges/imaginynge that two men dispute this matter by naturall reason and philosophye secludynge Chryste and all scripture. The one of them (that shulde dispute this matter) he called Gingemin / and sayneth him to be a turke and of Mahometes lawe. The seconde he nameth Comingo an almanye and of Christes fayth. And he maketh the turke to teache the Chrysten man

Rastell

what

what he ſhuld vſele.

The fyrſt dyaloge goeth aboute to proue by reaſon that there is a god/which is mercyfull and ryghtwyſe. The ſeconde entendeth to proue/ that the ſoule of a man is immortall. Agaynſt theſe two dyaloges I wyl not diſpute / partlye becauſe this treatyſe ſhulde not be ouer longe and tedyous / and partlie becauſe that thoſe two pointes whi che he there laboureth to proue are ſuche as no chryſten man wyll denye (although manye of his probacions are ſo ſlender / that they maye well be improued) but as concernynge his thyrde dialoge wherin he wolde proue purgetorye/it is hoellie iniuryous vn to the bloude of Chryſt and the deſtruccyon of al chryſten fayth/ yf men were ſo mad as to beleue his vayne perſuacions. And therfore I thoughte expedyent to compare this thyrde dialoge with all the decepthfull reaſons vnto the true lyght and pure worde of god that at the leſt Raſtel him ſelfe myghte percepue his owne blynde ignorauñce and retourne agayne in to the ryght waye. And yf any man haue bene decepued thorow his boke(as I truſte there are but fewe excepte they be verye ignorauntes) that they maye repent wythe hym and gloryfye God for his ineſtymable mercye whyche hathe ſent his lyght in to this worlde to dyſcloſe and expell theyr darke and blynde ignorauncye / that they maye ſe his wayes and walke in

them prayenge the Lorde eternallye. Amen

¶ The fyrst boke whyche is an answere vnto Rastels Dyaloge.

THere is no mā as I thike that hath a naturall wytte/ but he wyl graūte me that this boke of Rastels makig is eyther true / or false. If it be false then howe so euer it seme to agre wi the naturall reasō it is not to be alowed: if it be true/ thē must we approue it. Naturall reason must be ruled by scrypture If naturall reason cōclude agaynst the scripture/ so is it false/ but yf it be agreige to scrypture thē is it to be harde.

Of this may I conclude that yf Rastels boke be agreynge to scrypture/ thē is it true and to be alowed/ yf it determe contrary to the scripture then is it false and to be abhorred/ how soeuer it seme to agre wyth naturall reason.

Now is there no chrysten man but he beleueth surelye that yf Chryste had not dyed for oure synes we shuld al haue bene dāpned

ned perpetualye and neuer haue entred in
to the ioyes of heauē/which thynge is easye
to be proued/for Paule sayeth Roma.v. By Roma.v.
thorow one mannes syne that is Adam/en-
sued dethe in all men vnto condempnacion:
Euen so thorow one mannes ryghtwysnes
whyche is Chryste/ came ryghtwysnes in
all men vnto the iustificacion of lyfe. Al- Jhon.xi
so. Jhon.xi. It is necessarye that one man
dye for the people/that all the people perysh
not: so that we had bene condempned and
had perysshed perpetualye yf chryst had not
dyed for vs. But Rastell wythe his turche
Gingemin exclude Chryst and know not of
his deeth/wherfore al the reasons that they
can make vnto domesday can neuer proue
purgatorye(excepte they imagyne that we
must fyrst go to purgatorye and thē after to
hell)for this is a playn cōclusyon that with
out Chryst(whom they exclude)we cā neuer
come to heauen: what fondnes were it then
to inuēt a purgatory Now may you se that
Rastels boke is fullye answered and lyethe
all readye in the dirte/ & that his thyrde dia-
loge is all false & iniurious vnto the bloude
of Chryst. As for the fyrste and seconde dia-
loge/althouge there be some errours bothe
against diuinite and all good philosophye/
yet wyll I passe them ouer / for they are not
so blasphemous agaynst god and his christ
as the thyrde is.

Not withstōdinge I wyl not thus leaue

his boke/although I myght full well/but I wyll declare vnto you what colurpons he maketh to these seauen weake reasons whi che he hath propounded him selfe) for he auoydeth them so slenderlye/that yf a man had any doubte of purgatory before/it wol de make hi swere on a boke that there were none at all. Besydes that it hath not one so lution but there are in it certayne poynte repugnaunte vnto scrypture/so that it is greate shame that any chrysten man shulde prēte it/and moch more shame that it shalde be prented with the kynges priuilege.

Maskell

The cryste chefest reason that moueth this man(yee and all other) to affirme purgatory is this/which he putteth both in the xxii chaptre of his thyrde dialoge and also in the last Man (sayeth he) is made to serue honoure god/nowe yf man be negligent about the commaundementes of God cōmitte some venyall synne for which he ought to be punished by the iustice of god and dye sodenlye without repentaunce and haue not made sufficient satisfaccion vnto god here in the worlde/his soule ought nether imediatly to come in to the glorious place of heauen because it is somwhat defouled with synne neyther ought it to go to hell vnto eternall dampnacion: but by al good order of iustice that soule must be purged in an other place to make satisfaccyō for those offences/ that it maye afterwarde be receyued in to the glorious

glorypous place of heauen. And so by the iu-
stice of God there muste nedes be a purga-
torye.

Howsouch this reason hath some appe- Frith
raunce of truth and the similitude of wys-
dom/howe be it in dede it is nothynge but
mannes imaginacion and phantasye. For
yf we compare it vnto goddes worde / then
vanisheth it awaye / But we regarde not
the worde of the lorde / and therfore chaun-
cheth euen the same thynge vnto vs / that
happened before vnto the chyldrē of Israel.
Psal.81. My people regarded not my voice Psal.81.
& Israel gaue no head vnto me: therfore let
I thē go after the appetites of theyr owne
hartes. They shal wādre in theyr own ima-
ginaciōs Now what go they about in this
their inuēcion & imaginaciō of purgatory/
but to pōdre the iustice of god in the balāce
of mannes iustice saienge It is no reason
that we shuld entre into heauē which haue
not here satisfied vnto god for our iniquite
excepte that we shuld be tourmēted & pureki
ed in an other place. we were surely in euell
takinge if god were of mānes cūplexiō whi
che remitteth the faute & reserueth the payn
Naye/naye/Chryste is not greadie to be a-
uēged. He tristeth not after oure bloude/but
suffered all tourmētes in his owne body to
deliuer vs frō the paynes that we had dese-
ued. But seinge they thynke theyr reason so
strōge & inuincible/I wyl cōfute it with one

question

question that they shall not knowe whether to tourne thē. But fyrst I wyll grounde me vppon this scripture. S. Paule wryteth. 1. Thessalonia. 4. on this maner: we that lyue and are remaynynge in the cominge of the lorde (vnto iudgement) shall not come yerre they that slepe/for the lorde himselfe shal descende frō heauē wyth a shute and the voice of the archangle and trōpe of god. And the deed in Chryst shall aryse fyrst/thē shall we which lyue and remaine be caught vp with them also in the cloudes to mete the lorde in the ayer/and so shall we euer be wythe the lorde. Nowe harken to my question. Those men that shalbe foūde alyue at the last day (for as it was in the tyme of Noe/euen so shall the laste day come vppon vs vnwares as a theke in the nyght. Mat. 24. those mē I speake of/shall anye of them be saued or not? There is no man that lyueth but he maye wel saye his pater noster/of the whiche one parte is: forgeue vs lorde oure trespaces as we forgeue them that trespace agaynst vs/therfore is no mā pure and without all synne. And this confyrmeth Saynte Jhon. saienge: If we saye we haue no synne/we deceaue oure selues and the truth is not in vs. 1. Jhon. 1. what remedie nowe? shall they all be dampned? There is no doubte but some of them shall not be verye euell/al though they haue not made sufficient satisfaccion vnto god in this worlde and they ought

1. Thes. 4.

Question

Mat. 24.

1. Jhon. 1.

oughte not to goo vnto hell to euerlastynge dampnacion (as your owne reasō proueth) and then shall there be no purgatory to purge and punyshe them. Beſydes that yf there were a purgatorye at that tyme yet coulde they not be cast in to it/ for all shall be done in the twiclinge of an eye. 1. Corinth. xv. and they be chaught vp to mete the lord. 1. Thes. 4 Is god not as iust then as he was before? wyll he not haue punyshed as well then as before. Now se you no cualyon for all your sotle imaginacyons / for they are not pure and wythout spotte (as you saye) exrepte they make satisfaccyon them selues vnto God. But they must be wythout spotte or wrynckle that shall entre in to heauen / as Rastell hym selfe dothe proue in the. ix. chappytre of his thyrde dyaloge. Howe be it I regarde not his testymonye/but the scripture affyrmeth that to be true / as Paule sayeth. Ephesians. 1. and. 5. Nowe syth they must be pure euen wythout spotte or wrincle that shall entre in to heauen / and these persones are yet spotted wythe synne / and haue neyther place nor space to purge them in: you muste nedes conclude whether you wyll or not that they muste all be dampned and yet you thynke that vnreasonable to. 1. Cori. 15 1. Thes. 4. Epheſi. 1. and. 5.

Se whether youre argumentes of naturall reason bryng you. But what sayeth the scrypture? verelye Paule. 1. Thessalonians. 4

ans.4. espyed an other waye: for he sayeth: and so shal we euer be wyth the lorde: and not dampned. Of this maye we euydentlye conclude/that some shall be saued although they be synners and neuer come in purgatorye(there taketh Rastell a falle and all his fautours) and syth god is as iust and mercyfull now as he shall be thē: whye shall we goo more in to purgatorye then they? But marke I praye how properlye that substancial reason wherwith they go about to stablysh purgatory concludeth: which condēpneth in to hell so many thousandes/yee and euen them whom Paule affyrmeth to be saued. And yet at the begynninge it semed verye resonable.

Nowe haue I proued you sufficienlye that this their reason can proue no purgatory/for as I sayed there shal synners entre in to heauen and neuer come in purgatorye Here paraduenture you be desyrous to know how goddes iustice is pacefyed. For al syne by the iustice of god must nedes be punished Now can the worlde espye no punyshment here/and therfore they thought it necessary to imagyne a purgatorye to purge and punyshe synne. Here answere I wyth Sayntt Paule.

Hebr.1. 3 Christ the sone of god beinge the brightnes of his glorye & verye image of his substaunce bearinge vp all thynges wythe the worde of his power/ hath in his owne person

son purged oure synnes and is sette on the
ryght hande of god. Beholde the true pur-
gatory and consumynge fyre whyche hath
fully burnt vp and consumed oure synnes/
& hath for euer pacefyed the fathers wyath
towardes vs. Marke howe he sayeth that
Christ in his owne person hath purged our
synnes. If thou yet seke another purgaci-
on/then arte you iniurpous vnto the bloud
of Chryste. For yf thou thought his bloude
sufficient then woldest thou seke no nother
purgatorye / but geue him all the thankes &
all the prayse of thy hole helth & saluacion/
and reioyce hole in the lorde.

Paule wryteth. Ephe. 5. on this maner/ 4
Christe loued the congregacion. And what Epheſi. 5
did he for it/ set he it i to purgatory there to
be clensed. Naye verely but gaue hym selfe
for it that he myghte sanctifye it and clense
it in the fontayne of water / thorowe the
worde to make it vnto hym selfe a glorious
congregacyon wythout spotte or wrynckle
or any such thynge/but that it shulde be ho-
lie & without blame. Now yf chryst by these
meanes haue sanctifyed it & made it wyth-
out spotte/ wrincle & blame/ then were it a-
gaynst al ryght to caste it in to purgatorye/
wherfore I must nedes conclude that either
Paule sayeth not true whyche affyrmeth
that Christ hath so purged his congregaci-
on/or els that chryste is vnryghtwyse yf he
cast thē in to purgatory which are without
spotte

spotte wyncle and blame in his syght.

5 Ephesi.1. Christe chose vs in hym before the begynninge of the worlde/ that we myghte be holy and wythout spotte in his syght. Ephesians.1. If thorow his chosynge and electyon we be wythout spotte in his syght/ Alas what blynde vnthankefulnes is that to suppose that he wyll yet haue vs tourmented in purgatory.

6 1.Johh.1. Peraduenture euerye man perceaueth not what this meaneth that we are ryghtwyse in his syght seinge that euerye man is a synner.1. Jhon.1. Therfore I wyll brykly declare the meanynge of the Apostle. This is fyrst a clere case that there lyueth no man vppon the erthe wythe out synne. Notwythstondynge all they that were chosen in Christe before the fundacyon of the worlde were layed / are wyth out spotte of synne in the syght of God. Ephesians.1. So that they are both synners and ryghtuous. Ephesi.1. If we consydre the imperfeccyon of oure faythe and cherye / If we consydre the conflycte of the flesshe and the spryte. Galathi- Galuth.5 ans.5. If we consydre oure rebellyous membres whiche are solde vnder synne. Roma- Roma.7. nos. 7. then are we greuous synners. And contrarye wyse/ yf we beleue that of merciable fauoure god gaue his moste deare sone to redeme vs from oure synne: If we beleue that he imputeth not oure synnes vnto vs/

but

but that his wrath is pacefied in christ and his bloude/ If we beleeue that he hath frely geuen vs his Christe and wyth hym all thynges so that we be destitute in no gyfte. Romanos. viii. then are we ryghtwyse in his syghte and oure conscience at peace with god/not thorowe oure selues / but thorowe oure lorde Jesu Christe. Romanos. v. So mayste thou perceaue that thou arte a synner in thy selfe/and yet arte thou rightwyse in Christe/ for thorow him is not thy synne imputed nor rekened vnto the. And so are they to whom god imputeth not theyr synnes/blessed/ryghtwise/without spotte/wtzincle or blame. Romanos.4. Psalm.31. And therfore wyll he neuer thrust them in to purgatorye. Roma. 8. Roma. 5. Roma.4. Psal.31.

Paule sayeth there is no difference / for all haue synned and lacke the glorye whych before god is alowed / but they are iustified freely by his grace/thorowe the redempcion that is in Christ Jesu. Romanos.iii. what say you now/ shall they yet go in to purgatorye? Calle ye that iustificacyon freely by his grace/to lye in the paines of purgatory Surely that were a newe kinde of speache which I thynke paule neuer vnderstode. Roma. 3.

Paraduenture some man wyll thynke myne argumentes to be of small ppth / and to dyssolue them by a distincpyon / sayenge: it is truth that god hath so purged and cle- Obiectiō

sed

ſed vs from all oure iniquytes/neuertheleſſe his mercye/purginge and forgeueneſſe haue onlye pureſyed vs frō the faute and cryme/ but not from the payne which is due to the cryme.

To this obiection I anſwere that if god of his mercye and thorow the bloude of his ſonne Jeſus haue not remitted the payne due vnto that cryme / then ſhall we all be dampned: for the payne due vnto euery diſobedience that is agaynſt God / is eternall dampnacyon. And therfore yf this payne were not forgeuen vs/ then are we ſtyll vnder condempnacyon / and ſo were Chriſtes bloude ſhed in vayne / and coulde ſaue no man.

Obiectyō If they wyll ſaye that this euerlaſtinge payne is not hoellye forgeuen vs / but that it is altered in to the tempoꝛal payne of purgatoꝛy/out of whych the pope maye deliuer them by his pardō/ foꝛ els haue they no euaſion at all/then maye we ſone confute them and that by diuerſe reaſons.

I Fyꝛſt / that theyꝛ woꝛdes are nothinge but euen theyꝛ owne imaginacion / foꝛ they can not confyꝛme theyꝛ ſaynges by the ſcripture/neyther ought we to accepte any thige as an article of oure fayth which is not approued by goddes woꝛde: foꝛ we maye neyther decline vnto the eyght hande noꝛ vnto the lifte: but only do that the loꝛde cōmaundeth vs. Deutero. 4. f. 12. 13.

And

And agayne yf a man shulde aske them 2
by what auctorite the pope geueth such par
don. They answere/ that it is out of the me
rytes of Chrystes passyon. And so at the
last they are compelled to graunte euen a-
gaynste them selues/ that Chryste hath not
onlye deserued for vs the forgeuenesse of the
cryme but also of the paine. If Chryst haue
deserued all for vs / who geueth the Pope
auctorite to reserue a parte of his deseruin
ges from me/ and to sell me Chrystes merit-
tes for monye.

Beside that/euery Christen man ou- 3
ghte to applye vnto god all thynges whiche
shulde employe his honoure as farre forthe
as the scripture wyll suffre. Nowe seynge it
is more vnto the honour of god that he shul
de delyuer vs in his bloude both from the
cryme and from the payne/ and also not re-
pugnaunte vnto the scripture but that he
hath released vs frome the payne as well as
from the synne: for what entent shulde we
be so vnkynde as to despoyle him of this
great honoure/ and wythout any auctorite
of scripture imagine that he hath not dely-
uered vs frome the payne as well as from
the synne.

Moreouer/yf he shulde reserue the paine/ 4
then were it no ful remission & forgeuenesse/
but what blasphemy is that to thynke that
Chrystes bloude was not sufficient to gene
full remission vnto his faythfull?

Furth

5 Furthermore/for what entent shuld the payne be reserued to satisfye towards god for theyr offences? May vereliye/ for all men liuinge are not able to satisfie towardes god for one synne. Neither are all the paynes of hel able to purge one synne or satisfye for it: for then at the lengthe the dampned soules shulde be delyuered out of hell.

6 Hynallye / I thynke that there was neuer any temporall punyshment institute of God to be anye satisfaccyon for synne / but the vse of all temporall paynes and chefest cause why they were ordeyned is this.

1 Temporall paynes are profytable for the comen welth / that they may be ensamples to lerne the vnfaythfull (whyche els feare not god) that they maye at the lest for feare of punishment abstayne from cõmyttynge lyke offences / for yf theyr synne were vnpunyshed then shulde all vyce raygne to

2 the vtter subuersyon of the comen welthe.

They are also profytable for the faythfull/ for they trye and purefye the faythe of goddes electe / and subdue & mortefye theyr earnall mẽbres/that they maye be the more able to serue theyr brethren and to withstande the vehement assautes of temptacion whyche are euer at hande: and also lest they shulde ware prowed and bost them selues for those gyftes whych they haue receyued of God.

Further=

Hurthermore they set out and auaunce the glory of God. For after that we be put in remembraunce and made to feale oure fraple nature that so continuallye displeaseth god oure father: then haue we occasion to ponder and compare this transitorye payne wythe the ſe enormous treſpaces that we haue commyt ted and ſo to eſpye the infinite mercye and fauoure of god / and euen in oure aduerſytyes to be compelled to prayſe god our mercyfull and tendre father whiche ſcourgeth vs ſo fauorably for thoſe greuous offences that haue deſerued a thouſande tymes more punyſhment. 3

Howe be it (to ſaye truthe) there is no man that can take any ſuche profyte of the that men ſayne to be punyſhed in purgatorye. For we neyther ſe it nor heare it / neyther haue we any mencyon made of it in ſcripture/that we maye be ſure that it ſo is. Now ſyth we haue no infallyble euidence/ but onlye phantaſtycal imaginations/it is playne ynough that there was no ſuch thinge ordeyned neyther to auaunce goddes honoure nor yet to the profyte of the comynalty or els of Goddes electe / for then I am ſure that Chryſte and all his Apoſtles wolde not haue forgoten to haue remembred vs of it.

Now

NOw let vs se some of Rastels reasons whith he sayeth that sonde felowes lay for them selues to proue that there shulde be no purgatorye.

Rastels fyrst argument.

They saye (sayth Rastell) that contricion which some calle repentaūce is that whiche is the verye paimēt & satisfactiō for syñe / & they say that when a man cōmitteth a syñe & after is repētaunce therfore / that God of his goodnesse doth forgeue hym & that that repentannce is the onlye satisfaction that god wolde haue made & done for that syñe. And then syth a man by suche repentaunce hath made such paimēt & satisfactiō for his syñe as god wolde haue to be made therfore / yf thē that mā shulde go to purgatyrye and haue a new punyshmēt after his deeth that repentaunce that he hadd before shulde be but woyde.

Frith

Forsouth I thynke that neyther Rastell euer harde anye suche reason / neyther yet that any man euer wolde be so sonde as to saye that this argument confuted purgatorye / excepte it were one that were clene purged of his wytte before. But whole reason so euer it be / whether Rastels or anye other mannes / let vs laye it vnto the touchstone / that is the scripture / to proue whether it be golde or copper / vpryght or coūtrefayte / truth or vntruth. And to be shorte the fyrste propolicion & Maior of his reason is this that cōtricion or repen

taunce

taunce is the verye payment and satisfacti
on for synne. That is a sterke lye to begyn
ne with all. For yf we by al oure contritiō/
repentaunce/sacrifices and workes (I adde
more to helpe hym) can fully pay and sa-
tysfye for oure synnes / then is Christ deed
in vayne and wought full we have spared
his bloude. This can no man denye / but he
that wyll sette at nought both Christ and
all the scriptures. Now marke howe he pro-
ceadeth. And they saye (sayeth Rastell) that Rastell
when a man committeth a synne and after
is repentaunte therfor / that god of his good
nesse doth forgeue hym / and that that repē-
taunce is the onlye satisfaction that God
wolde haue to be made and done for that
synne.

This is the nexte parte of his argument / Frith
contayneth two lyes at once / chayned toge-
ther / for where he sayeth that when a man
committeth a synne and after is repentaūt
therfore that god of his goodnesse doth for-
geue him / you must fyrst consyder that ney-
ther he nor his turke Gingemin know any
thynge of Christ. Nowe yf it were not for
Christes sake / all the repentaunce that mā
can ymagine coulde not waye the goodnes
of god to forgeue one synne. But by his iu-
stice (where Christes death hath not effecte)
he must nedes condemne. The seconde lye
is this / that that repentaunce is the onlye
satisfactiō that god wolde haue made and

done for that synne/for yf this be true/then is oure fayth false. For oure fayth holdeth that yf Christ had not dyed for vs/we had all perished. Then proceadeth he as though all that he had sayed before were true/ on this maner. And the (saith he) if a man by such repentaunce hath made suffi payment and satisfaction for his synne as god wolde haue to be made therfore/ Jf then that man shulde go to purgatorye and haue a new punishment after his death/ that repentaunce that he had before shulde be but vayne. What iust? yf heauen fell we shulde catche larkes.

Rastell

Frith

Now let vs se how properly he answereth vnto his owne question. And yet shal synde mo blasphemies against Christ in his answere he preceded in his argument. Thise yet this man hath not take greate paines to prepare himself vnto his matter he bringeth in thise lyes in the fyrst chapter.

Thre lyes atonce

The fyrst is he sayeth that onlye the soule suffereth and not the bodye/ it maketh no mingo/ whom he sayeth to be a christen man/to graunte it well and wyselye. For sooth this is new lernynge in dede. For yf this be true/the Christes bodye suffered no harme/neyther when he was scourged/ neyther when he was crowned with thorne neyther when he was nayled on the crosse. But I repose me vnto youre owne selues (Eye cutte but your fingre/feele yf no pame

and

and yet I thynke ye wyll not ſaye that ye cutte youre ſoule. Frombence forwarde yf you ſe a poore man ſhyuerynge for colde in the ſtreate / you maye bydde hym walke a knaue and bere hym in hande that he fealeth no harme / for as this man ſayeth his bodye fealeth no harme / & I promyſſe you of honeſte that his ſoule catcheth no colde. But what nede I to make mo wordes of this matter ſith you maye make experience youreſelues. The ſeconde lye is this. That man was created of god to do him honoure and ſeruyce. For yf a man maye ſaye the truth man was not made for the entent to be a ſeruaunte & do ſeruyce. For God hath no neade of oure ſeruice but was in as full honoure & as well ſerued before the worlde beganne as he nowe is. So that his honoure / ioye and ſeruyce is hole in hym ſelfe / and is by vs neyther employed nor dymynyſhed.

why man was made

But the cauſe why he made man was this that man ſhuld haue the fruycio of his ioye and honoure. Loo was his goodnes / he made vs not that he ſhuld haue any pleaſure by vs / but that we ſhuld haue pleaſure by hym. The thyrde lye is this / that no no ther creature here in erth doth ſeruyce & honour to god but only mā This is alſo a ſtarke lye for al creatures honoure god thrōwe their creacio & beynge / for the hole glorie of their creacio retourneth i to the honour of god

and what seruice can they do better then so to glorifie god? Neither yet letteth he them be vile but worketh thorowe them merueilous thynges and all to his glorye. Fyre at his cōmaundemēt came downe from heaue and burnt Sodoma and Gomorra. Genesis xix. was that no honoure & seruyce: he made a stronge & burnynge wynde to dryue vp & deuyde the red see. Exo. xiiii. At his voyce the wynde and see were obedient and waxed calme. Mathy. viii. was this no honoure & seruyce? But a man maye se that his witte was so purged in purgatorye/ that he hath not one droppe lefte to espye any truthe at all.

Gene. 19.
Exod. 14.
Math. 8.

Rastell

But yet let vs se howe he answereth the argumente/ and seuerallye examyne euerye parte. The fyrst parte was: that contricion or repentaunce is the verye paymēt and satisfaction for synne. To this he answereth/ that when thou takest repentaunce and art hell inwarde of god for thyne offence: Noman ought̄e to be so folyshe to thynke that God shulde be restrayned or compelled/ but that it is at his libertye whether he wyll forgeue or no.

Frith

I wolde be loth to moue the man & aske him what repentaūce is? for surelie as farre as I can gether by his wordes he wotteth nothynge what it meaneth. But I praye you se how substanciallie he answereth the argument. It argueth that contricyon or

repentaūce

repentaunce is the verye payment and satisfaction for synne. And to that answereth he neyther yee nor nay/ for feare of trapyge (all be it the wordes are clene agaynst scripture) But he answereth that when thou takest repentaunce and askest mercye of God for thy synne: no man ought to be so foolysh to thynke that god sholde be constrayned or compelled to forgeue the. But for all that this is sure ynough that yf repentaunce be the verye paymēt and satisfaction for synne (as the argumēt falsly supposeth) that god of his iustice must nedes forgene me whē I repent. For then haue I hoelye payed hym his and maye requyre my ryght euen by his iustyce. If thou obiecte that god were then restreyned and compelled/ I answere naye. But it were rather a greate pleasure vnto him to forgeue all mē yf so they could make satisfaction vnto his iustice by repentaūce/ for he reioyseth not in punyshinge vs. Thē addeth Rastell that it is at his lybertye alwaye to execute iustice or mercie at his pleasure. To that I answere/ that he hath no pleasure to do agaynst his scrypture/ but therin hath he fullye opened his pleasure. His pleasure is to forgeue freelie al thē that beleue in his sonne Chryst Jesu/ and to condempne thē that beleue not. If Rastel meane on this facīō then graunte we him. But yf he vnderstonde that god taketh his pleasure and lybertye in mynystrynge his mer-

Rastell

Frith

cye

eye and iustice/so that he maye condempne him which hath geue the verye payment & full satysfaction of synne (as it seameth he thulde meane seyng he denieth not the fyrst parte of the argument) & agayne saue hym that beleued not/ then wyll I saye that Rastell runneth ryotte & taketh his owne pleasure. For god hath no power agaynst hym selfe and his scrypture/ but loke what he hath promysed and that he wyll performe. And therfore in this can Rastell proue no purgatorye for all that he groundeth hym on so many lyes.

But yet is it necessarye that we declare vnto you what is the verye satysfactiō for synne and then shall we se whether purgatorye maye stonde with it or not.

8 Paule sayeth Hebre.x. that Christ with one oblacion hath satysfyed for oure synnes/for we are halowed (sayeth he) by the offeryng & the bodye of christ Jesu whiche was once done (vppon the crosse) and with that one oblacion hath he made them which are halowed perfeyte for euer. Now yf this be true that we are made perfeyte by the oblacyon of his owne bodye vppon the crosse/then is purgatorie in vayne. For yf he haue so purged vs/ what nede we another purgation? If we be made perfeyte thorow him what nede we after this lyffe to be purged? If he haue satysfyed for vs/ why seke we another satisfactiō? why leaue we

Hebre.10

we the fontayne of lyuinge water and seke
our refreshinge out of polluted poodes and
specyallye syth the heedspryngе is so readye
at hander

If we must make satysfactyō vnto god 9
for oure synnes / then wolde I knowe why
Chryst dyed. thinke ye that his bloude was
shed in vayne. This is no doubte / yf there
were any other waye vnto the father then
thorowe Chrystes bloude / whether purga-
torye or satysfyces or what thou canst ima-
gyne / then was his deeth not necessarye.
But alas what vnkyndenesse is that so to
deiecte the precious bloude of Christ and so
sette his grayous fauoure at nought. If
there be any meanes by the whiche I maye
satysfye for my synnes / I neadeth redemer
nor yet any fauoure. But way calle for my
ryght and dutye. And so were there to
nede chrystes bloude mercye and fauoure.
But what maye be mooze blasphemous
vnto Chrystes bloude and his fre redem-
pcyon.

Chryst is able fullye & for euer to saue 10
them that come vnto god by him seynge he
euer liueth to make intercession for vs He-
bre. vii. If he be able fullye and for euer to
saue vs / why runne we from him and seke
an other purgatorye. If he make itercessiō
for vs / thē is it lyke that he is no cruel step-
father towardes vs / but rather that by all
meanes he seketh oure helthe / why flye we

from

from him that offreth hym selfe so louingly to vs: why dare we not put our trust in hi / which when we were his enemyes vouchesafed to dye for vs / and to so reconcyle vs vnto his father. Roma. 5.

Roma. 5

Now maketh he comingo his almanye / to bringe in an enlample / and in confutige that he thynketh to wynne the felde. But we wyl shewe you that his similitude is no thynge lyke in dede. But yf he wyl imagine that it be like / this doth he not confute it but maketh it stronger. The enlample is this: If I owe the an. C. li. of true debte / & humbly desyre the to forgeue / dyscharge & pardon me and thou make me a clere releise ther of then am I not bounde to make the any other payment or satisfaction.

Rastell

Frith

To proue that the similitude is nought / and nothige lyke to the purpose / is verye easye. For the purpose & fyrst parte of the argument was this: that contricion or repentaunce is the verye payment and satysfaceyon for synne Therfore yf he wyll haue it / lyke then must he suppose that this humble request of forgeuenes / discharge and pardon is the verye payment and satisfaction for that. C. li & therfore vppon that shuld they fyrst haue agreed or els can the example serue for nothynge. Nowe yf he make them lyke & imagine that this humble desyre or forgeuenesse is the verye payment and satysfaction for that. C. li, then hath he made a rod for his owne

owne arſe / for he ſhall neuer be able to a-
uoyde it. But let vs ſe his anſwere.

In the caſe that you haue put (ſayeth ra ſtell) yf you deſyre me forgeuenelle of that. L.li. yet is it at my lybertye and gentleneſſe whether I wyll forgeue the the hole. L.li. or els parte therof. wel hitte Maſter Johā Frith If I ſhulde paye you that. L.li. in good cur raunte monye were it yet in youre lybertye and gentleneſſe whether you wolde forgeue me a parte or the hole therof? Truly I wol de be loth to be one of youre debtoures / yf you be ſo harde to youre credytours. Be lyke you haue ſtudied ſome cautel i the law For I neuer herde but that yf I owed you an. L.li. and gaue you the verye payment & ſatiſfaction therof / thē ſhuld I be clene diſ-charged whether ye wolde yee or naye / and neyther nede to thāke youre lyberalytie nor gentleneſſe. But in your caſe the requeſt and deſyre of forgeuenes is and muſt be the ve-rye payment and ſatiſfaction of that. L.li. or els it is nothynge lyke the argument / ſo that you maye put youre ſimilitude in your purſe tyl an other place & time where it ſhal better agre / wherfore I muſt nedes cōclude / that yf I deſyre forgeuenes (this ſtondinge that the ſaied deſyre of forgeuenes is the ve rye payment and ſatiſfaction of that. L. li. (for els als I ſayed it is nothynge lyke) I am clene diſcharged & nede neyther to thāke your lyberalite nor gentleneſſe.

Raſtell

Frith

Maior

Minor

Cōclulio.

now

Nowe where you obiecte the recōpense for the losse of tyme & damages / hurte and hinderaūce that you haue had for the none payment of that £.li. & so forth/that cā not be applyed vnto god & the remission of oure synnes. For there is no suche losse of tyme/ damage / hurte or hinderaunce towardes god. For we neyther hurte nor hinder hym althoughe we neuer aske forgeueneesse but be dāpned perpetuallye. So that it is oure profyte to aske it/ & oure hurte & hinderaūce yf we aske it not. If I owe a man.xx.li. the lenger I kepe it the more is my profyte and the more his losse: but god receaueth vs yōge/ he receaueth vs at mannes state / he receaueth vs olde/ and thynketh it no losse or hurte thē to receaue vs / for he sayth by his prophete.

11 The wikednes of the wiked shal not hurte him in what day soeuer he tourne from his
Ezech.33. vngodlynesse Ezech. xxxiii. But it shuld surelye hurte him yf he shuld byde in purgatorye for it. wherfore eyther there is no suche paynful purgatorye/or els cā not I se how
12 the prophete/which speaketh these wordes in the person of god/shuld be true.
Ezech.36 I shall poure vppō you clene water(sayeth God the father) and you shalbe clensed from all youre iniquytyes. Ezech.xxxvi. If we be purged from all/what nede an other purgatorye: nede we more purginge when all are clensed?

I wyll

I wyll surelye conuerte Juda and turne Jsrael vnto me / and I wyll purefye them from all theyr iniquyties wherwyth they haue offended me. Hieremie.xxxiii. If he purefye them from all/what shulde they do in purgatorye. 13 Hiere. 33.

I wylbe mercyful vnto theyr wykednes/ and theyr synnes wyll I nomore remembre Hiereme.xxxi. Hebreo.viii. If he wyll not remembre oure synnes any more/ then may we be sure that he wyll not frye vs in the fyre of purgatorye for oure synnes. 14 Hiere. 31.

NOw let vs se his secõde argumẽt whiche is in the.iiii.chap.& is surely fonde/ how be it his solucion is yet more folysh. The some of this argument is this. The secõde argumente Rastel

Man was made and ordeined to haue an infinite belge/ therfore after this mortalite and deeth he must haue infinite ioye or infinite payne.

I wyll put you a lyke argument. Jman is ordeyned in this worlde to be a kynge or a subyecte therfore after he is borne he is euer a kynge or els euer a subiecte. Nowe may this be false/for pardauenture he may be borne a subyecte and after made kynge or els he maye be borne a kinge and after deposed & made a subiecte. Therfore this argument holdeth not formallye. But it holdeth on thismaner/as I shuld say to an ape thou must nedes be an ape or an asse/ whyche nowe is true. But yf I shulde saye the Frith

verye

verye ſame wordes to Maſter Johan Raſtell/ I thynke he wolde be angrye and ſaie that it were falſe. And I ſuppoſe oure ſcolemen wyll ſaye that he lyeth/ and put hym an enſample of the enfauntes that dye with out Chriſtendome/whiche(as the ſcolemen ſaye)ſhall neuer haue ioye nor payne. But I wyll graunte him his argumēt to ſe how properlye he wyll confute it.

Now marke his anſwere which ſtōdeth in the.v.chapitre.

Raſtell

There are degrees in ſynnes/ſome ſines are greate & ſome greater/ & therfore muſte there be degrees in punyſhmēt/ſome punyſh ment is greate and ſome greater.

Frith

well for youre pleaſure I am content to graūte you this to But els were it a matter worthye diſputacyon what now?

Raſtel

When that a man(ſayeth Raſtel)here in erth hath committed a greate ſynne and of fence & taken repentaunce wherbye the ſyne is forgeuen(marke that he beinge ignoraūt of Chriſte/ſayeth thorow repentaunce the ſynne is forgeuen)& yet hath not taken ſuch ſufficiēt repentaunce therfore/ nor had any ſufficient punyſhment which ſhulde make a full paymēt and ſatiſfaction for that ſyne/ and dyeth before any condigne or full ſatiſfaction made/ god muſte then of his ryghtwyſnes ordeyne a place of purgatory/wher his ſoule ſhall haue a further punyſhment to make a condigne and full ſatyſfactiō for

that

that synne / and so to be purged and purifyed before it shalbe able and worthy to be admytted to receaue the eternall ioye in heauen.

Hyrst brethren you must graunte / that we haue a Christ or no Christ: a redemer or no redemer: a iustyfyer or no iustyfyer. If there be none such (as Rastell with his turke Gingemini suppose) then all the repentaunce in the worlde coulde not satysfye for one synne / but who soeuer cõmytted a syne shulde be dampned therfore. So that Rastel speaketh + seyeth al in diminutyues / for where he shulde of truth spye hel / there espyeth he but purgatorye. And where he shulde saye that al synners (yf they stycke not to christes blonde) shall be dampned eternallye / there sayeth he that they shalbe punyshed in purgatorye. And to be shorte / yf Rastell saye truth then is Christ deed in vayne: If he saye not truth why stycke you to his reason? But paraduenture thou that knowest Christ wyll saye (as manis do) that Christes deeth and redempcyon serueth the but for originall synne / or at most for those synnes that thou committedst before baptym: To that I answere with. S. Iohn. Frith

O childrẽ / this do I wryte vnto you that ye synne not. And yf any mã synne / yet we haue an aduocate withe the father / Iesus Christ / whiche is ryghtwyse. And he it is that obtayneth grace for oure synnes / not

for

for oure synnes onlye / but also for the synnes of all the worlde. To whome wrote. S.
1. Jhon. 2. Johā. this epistle. Thinke you that he wrote not vnto the chrysten and them that were all ready baptysed. And yet he sayd: yf any man synne / we haue an aduocate wyth the father / Jesus Chrysk which is ryghtwyse: he it is that obtayneth grace for oure synnes. Loo he adnumbreth himselfe also: for he sayeth we haue an aduocate: and sayeth agayne / for oure synnes. ye may se that he meaneth not onlye oryginall synne / neyther yet the synnes done before baptime: for I doubte not but he was baptised when he wrote this pystle / yet sayed he: yf we sinne (meaninge after baptyme or when soeuer it be) we haue an aduocate with the father Jesus Chrysk / this is S. Joans lernynge: he knew no nother remedye yf we felle in to synne / but onlye Chrysk. Notwithstandige our prelates haue practised further / for they saye: yf any mā synne he shall lye in the paynes of purgatorye / vntyll he be delyuered thence by masse pence / the popes pardon or certeyn other suffragies / but not wythout
16 Monye you may be sure.
Jhon. 13 Chrysk sayth (no man cometh vnto the father but thorow me. Johā. xiii. for (sayeth he) I am the way / yes lorde / oure prelates haue espyed an other way / which although it be more paynfull vnto the poore / yet is it more profytable for prelates.

Come

Come vnto me all ye that laboure & are laden and I wyll ease you sayeth oure sauyoure Christ Iesu. Matthei. xi. wyll thou sende vs lord in purgatorye/ forsouth there is lytle ease/ yf the fyre be so hote as our prelates haue fayned it. 17 Math. 11.

It is euen I that put out thyne iniquyties for myne owne sake sayeth god the father/ & thy synnes wyll I no more remembre. Esaie. xliii. Ergo then he putteth them not away for broylinge in purgatorye. He addeth also that he wyll no more remembre oure synnes: calle ye that no remembraunce to cast vs in to purgatorye for them? 18 Esai. 43.

Whom God predestinated/ the he called/ and whom he called/ them he iustified: and what dyd he with them then? Dyd he cast the in purgatorye there to be clensed? forsouthe the apostle maketh no mencion ther of but addeth immediatlye/ whom he iustifyed them he glorified. Romanorum. viii. wherfore let not vs put such obstacles and be vnkynde vnto the gracious fauoure of God. 19. Roma. 8

Beleyue that Paule forbiddeth vs to be carefull for them that slepe (that is to saye for the deed) as they that haue no hope. But surelye yf he had knowne of any purgatorye / he wolde haue bene carefull for them / syth they sayne them in suche myserable tourmētes. Now seynge he had occasiō to make mencion of the deed/ and spake 20 1. Tessa. 4.

not

not one worde of purgatorye / it is playne ynough that he knew nothynge of it or els was he verye negligent to overhyppe it. But yet had I leuer saye that purgatorye were but a phantasye of mannes imaginacion/then to ascrybe suche forgetefulnes or negligence vnto that Apostle.

The thyrde argumente

The thyrde reason that Rastel alleageth is in the. vi. chaptre/ the summe is this There are degres of ioye in heaue/ & degres of payne in hell. And therfore maye god paradise euery man geue him accordynge to his deserte/other more or lesse/ & neuer nede purgatorye. wel let vs graunte these degres for Rastels pleasure although the questyon be so disputable that I am sure he can not defende it. what folowe th on this forsouth he bringeth in proper exemples yf they coulde serue for the purpose. But let vs passe ouer to his conclucyon whiche is in the ende of the seuenth chaptre.

Rastell

when a man sayeth Rastel is infected with a greate mortal synne and so departe/ then his soule ought not to do seruyce thes yen vnto god because it is putrefyed wyth that foule synne. But yf that man had taken the medicyne of full repentaunce in his lyfe/that medicyne wolde haue restored hi agayne to his soule helth and vertue (But

Frith

here you must remembre that chryst is deed in vayne / for yf repentaunce be the medycyne that restoreth agayne the helth and vertue

of the

of the soule/what neadeth Christ) Nowe forth. But yf he haue taken(sayth Rastell) some repentaunce for that synne & not sufficient / and had not sufficient tyme to make sufficient satisfaction therfore/yet by the taknyge of that medicine of repētaunce/that synne is expelled & gone / & the soule of that sykenesse and synne is clerelye hole/but yet the spottes and tokens of the synne whiche is a dekorypte to the soule to stille remayne tyll the soule haue a tyme to be purged frō those tokens and spottes to make it pure & clene of that dekorypte. Rastell

This man is euer in one suppose yon which is both false and iniurious vnto the precyous bloude of Christ. I wonder who taught hym that conclusyon / and whye he graunteth so sone vnto it / for he wolde not haue graunted that there were a god / neyther that the soule was immortall(although they were both true)vntyll he had proued it(as he though himselfe)by good natu rall reason. But as for this that is starcke false(that is to say)that repentaūce whyle he excludeth Christe/ doth catyskie for oure synne/he neuer putteth in question/but graūteth it by & bye/be lyke the turkes haue such an oppniō. But let him go with his turcke/ and let vs chrysten men graunte nothynge contrarye to the scripture / but euer captiuate oure reason vnto that/for it is the infallyble reason and wysedome of God/and Frith

passeth oure reason farre.

The.iiii. argumente Epye.f. Canti. 4. Rastel

THe fourth reason is propounded I the viii. chap. whych is this: that the soule unpurged maye do some meane and lowe seruyce to god in heauē/ though it be not the hyest and best/ which thynge is false and agaynst scrypture. Eph. v. Cant. iiii. But let vs se what answere he maketh vnto it. His answere begynneth in the. ix. chap. and the summe is this.

Heauen is so pure and clene of nature/ that it must expell all maner of impurytes vnclennes/ neyther can it suffer any thynge therin/ that is of any maner vnclennesse or euell / or other thynge unpleasaunte. Do now it foloweth that when a man hath cōmytted a mortall synne and after taketh repentaunce by the whych he is healed of the soule infirmyte(Se howe he harpeth all of one strynge whychē is also so farre out of tune that I wondre how any mā can abyde him. For yf I can heale myne infyrmyte thorow repentaunce wherfore dyed chryst? But yet (sayeth he) the spottes and tokens remayne for lacke of full satysfaction. I answere that it remayneth euerye whytte/ synne/ spottes/ tokens / and all together excepte Chryste had taken it from of vs/ thorow his deeth and bytter passyon. Therfore sayeth Rastell)God of his iustice may not condempne his soule to eternall payne in hell

Rastell

Frith

Rastell

in hell for that offence which is purged and putte awaye. wherwyth is it purged and put awaye?

R

Frith.

There is no remyssion of synne wythout bloude. Hebre.ix. If ther be no remyssion wythout bloude/what shal repentaunce do where the bloude of Chryste is excludedyee or what shall thy purgatorye doo / for there is no bloude shed. So is there nothynge that taketh awaye synne: but onlye the bloude of Chryst Jesu/ shed for oure redemption.

Hebr.9

Rastell

And yet sayeth Rastell God by his iustice and by his discrete wysdom and goodnes ought not immediatlye to receaue/that soule in to that clene and moost pure place in heauen to accompanye the pure aungeles. &c. No marye I warante the / be not afrayde of that for neyther Syngemyn thy companyon nor thou neyther shal entre in there/eyther immedyatlye or medyatlye / yf ye exclude Chryst as ye haue done hetherto/ no not yf ye had taken all the repentaunce in the worlde / and wolde therto imagyne as many purgatoryes as wyll pesen in to a monkes coule.

Frith

22

But it is Chryst the lambe of god that taketh awaye the synne of the worlde.

Joannes.i. It is he that hath purged oure synne and now sytteth on the ryghte hande of the Father. Hebreorum.i. It is he

Joh.i.

Hebr.i.

that hath purged our synne and hath made vs in his owne sight: in the sight of his father/wythout spotte or wrynckle Ephesio.i.

Ephe.i. 1. Jhon.i. Roma.4.

All be it in oure owne syght we synde oure selues synners.i. Joānis.i. But he maketh vs blessed and rightwise and imputeth not our synnes vnto vs. Roma.iiii. Thē what nedeth purgatorye?

The fyfte argumente Rastel

THe fifte argument that he bryngeth agaynste purgatorye is touched in his tenth Chaptre/the somme is this. It shulde seme conuenyent that this purgatorye (yf there were one) shuld be in erth: partlye because the bodye whiche offendeth with the soule myght be purged wyth the soule: and partlye to be a good ensample to all men lyuynge to put them in feare to do any lyke offence/and so shulde cause many to abstayne from commyttynge any suche lyke offence: synne/or els where shuld purgatorye be?

Frith

This reason hath no greate pyth. Notwithstandinge yf it were wel prosequuted/ it wolde be to harde for Rastell to auoide it. For this is no formall argument/it is mete that the bodye whyche offendeth wyth the soule shuld be purged wyth the soule/ ergo purgatorye must be vppō the erth. For god maye ioyne the bodye and soule together agayne after they be departed and so punish them together althoughe purgatorye were not in erth/euē where soeuer it be. And ther-

fore

fore thus me thynketh it shulde well folow. 23

The bodye was felowe & pertener with the soule in commyttynge the cryme & synne/ and shall also be partetaker of the glorye/ which is prepared for them that loue God. wherfore it is reason yt the soule shulde be purged and punysshed in purgatorye: that the bodye shuld also suffer wyth him in purgatory: sayne the place of purgatory where pon wyll/ in heauen/ in erth or in hell. But wote ye what Raskell wolde here saye vnto me? for south euen as he dyd in the fyrste chapi. of the thyrde dialoge/ that is to saye: he wolde stoutelye affyrme that the bodye suffreth nother wel nor wo/ ioye nor payne/ good nor euel/ and therfore it nedeth not go to purgatorye. And by that reason it is folye that the bodye shulde go eyther to heauē or hel/ for it neyther fealeth pleasure nor payne/ this is newe lernynge in dede. But I thynke there is no chrysten man so folysh as to beleue hym.

And as for the seconde poynte that it shulde be a good ensāple to put mē in feare for cōmyttynge such trespaces/ it were sone answered. For we ought not to abstayne from euell because of the punysshment that foloweth the cryme but onlye for the loue that we haue to god wyth out any respecte eyther of saluacion or of damnacyon. If thou abstayne for feare/ so arte thou vnder the lawe and vnder condempnacion: The

lawe

law of god and the law of mā are farre vnlyke: for the lawe of man is fulfylled by the exteriore acte although the harte be ferre from it. As yf I owe a man .x. pounde and be compelled by the lawe to paye hym at a certain day: yf I the pay albeit myne harte be neuer so gruggynge and cursynge/ yet haue I fulfylled the lawe so that there shall no processe or sentence passe agaynste me. But goddes law requyreth a thynge to to be done wyth a well wyllynge harte/ and euen for pure loue. For yf thou do it thou do it for feare or vnwyllyngnesse that shal be imputed vnto the for synne. If thou do it for feare/ then worshest thou not of loue/ but rather hatest both the thynge that thou dost/ and also the law that constrayneth the vnto it. And yf thou do it vnwyllyngly then wyllest thou to do the contrarie/ and so wouldest thou that there were no such lawe neyther yet any god that shuld iudge the in so doinge. And sith god iudgeth the after thyne herte and wyll/ then must he nedes condēne the/ for thou wyllest contrarie vnto his law and wyll: yee and wyllest in thyne harte cōtrarie to that thou dest in thyne outwarde dede.

Now let vs se his solucyon whych is in the .xi. chaptre and so folyth/ that yf it were not for the greate length of the chaptre/ for losse of tyme and for the more coste in prynt-tynge/ I woulde surelye haue answered vn-

to it

to it at length/euen that he shuld haue bene ashamed of him selfe. But to be shorte we wyll touch some of his wordes. The fyrste parte of the argument whych he entendeth to answere to is this: that it shuld seme conuenyent that purgatorie shulde be here on erth because the bodye which offendeth with the soule shulde be purged with the soule. This reason is of noo value as I haue shewed you before. But what sayeth Rastell?

That reason (saieth Rastell) proueth not onlye that there is no purgatorye / but also that there shulde be neyther heauen nor hel. For yf a man haue lyued so vertuouslye in erthe / that he oughte to be saued and go to the ioyes of heauen (let vs pardon hym this lye / for the prophete sayeth that no man shall be iustyfied in the syght of God / yf he entre in to iudgement wyth his psalme C.xliii. And yet dyd neuer meritorious acte but onlye when the soule was ioyned wyth the bodye / then shulde he neuer be rewarded but here in erthe whyle his soule is ioyned wythe the bodye Here maye ye perceaue what Rastell thynketh of heuē and hel/ euē thus that the bodye shal neuer come in heuen nor hell/ whych poynt I wyll touche more largelye a none. Fyrste where Comingo in his argument sayeth / that it shulde seame conuenient for Purgatorye to be

Rastels solution

Psal. 143

Feith

to be vppon erth / there sayth Rastell that he wolde take awaye the lybertye / preroga tyue / and auctorite of god. As by example / yf I wolde saye / It shulde seame conuenyēt that the bysshope of Londons palace shulde be in London / partlye because it is the chefest cytye of his dyocesse / & partlye because it is nye the courte wherto he maye the better resorte to gette further promotyō / there wolde Rastell saye by & by that I toke the bysshopes lybertye / prerogatiue / and auctorite that he might not sette it where he wolde: belyke this man hath dyōcke of a merye coppe He affermeth also that this argumēt taketh awaye both heauē and hel: why so? Because he supposeth it cōuenient that purgatorye shulde be here vppon erthe. Albe it he saye it is conueniēt / yet saith he not that it must nedes be. Nay / but there is a nother thynge that Rastels sorye yies eā not abyde. what is that? verelye for he added that it were most conuenyēt that the bodye which is partetaker in comittige the crymne / shulde also be purged & punyshed with the soule. And that as ye knowe pluckеth Rastell by the berde / for he went about to proue the contrarye in the fyrst chaptre / that the bodye hath neyther payne nor pleasure. &c.

Rastell Frith

But how shuld this take awaye heauē and hell: forsouth on this maner. Rastell thynketh not that god can and wyl ioyne the bodye agayne wyth the soule after this trāsitorie

tozye lyke that they maye togeather receaue ioie oz paine foz the passeth his naturall phi losophye. But thus he imageneth / whē the bodye & soule are once departed / then saye they adieu foz euer and a daye. Therfoze (thynketh he) yf god wyll punyshe them in hell togeather / oz saue them togeather in heauen / then muste take them whyles they are here lyuynge in erth. And so this suppositi on that the bodye must suffre with the soule (after Rastels lernynge) muste pzoue that heauen and hell be here in erthe oz els there can be none. Se this lerned man that wolde pzoue Purgatozye by good phyloz sophye.

The secōde cause / that purgatozye shuld be a good example to the liuynge to put thē in feare to do any lyke offence / is not soluted of Rastell / but I haue soluted it befoze and wyl yet satisfie you againe because Ra stell leueth it out. we haue here in the woꝛld Moses & the pzophetes that is the olde Te stament / yee and also Chzyste and his apo stles / which we cal the new Testamēt / now yf we beleue not these / then shall we not su celye beleue although we had purgatozye & hell to amōge vs. And this maye well be ga thered of Chzystes awne wozdes. Luce. xvi. where he bzought in the parable of the rich man and Lazarus / foz the rych man beinge in paynes belyzed Abzaham to sende Laza- Luke. 16

eus vnto his fyue bzothzen to warne them that they myght not come in to that fyze. Abzaham anſwered agayne / that they had Moſes and the pzophetes. And added / let them heare the. Then ſayed the ryche man: Naye father Abzaham / but yf any of them that are departed appeare vnto them / then wyll they beleue it. And Abzaham concludeth on this maner. If they beleue not Moſes and the pzophetes / no moze wyll they beleue yf any of the deed ſhuld ryſe agayne. And therfoze maye I lyke wyſe conclude / that yf they beleue not / neyther yet feare the paynes whiche Moſes and the pzophetes / yee and Chryſt and his apoſtles haue pzophefyed to falle on the vnfayth full / the wyl they not beleue foz feare of the paynes of purgatozye.

Rastell

Now to the laſt poynte where purgatozy ſhuld be / he anſwereth as you ſhal heare.

Frith

Fyrſt that it is a folyſh queſtion (foz he can not anſwere vnto it by his phyloſophye) And the he ſayeth that no mã can tell / neyther the place neyther yet the maner of the payne. Here maketh he. S. Thomas yee & all oure ſcolemen foles by crafte: partelie be cauſe they take vppõ the to anſwere vnto this queſtiõ which he calleth folyſh / & partelie becauſe they fullie determe that the place of purgatozye is the thyrde place in hel / and alſo aſſigne fyre to be the maner of the paine. And agayne in this laſt parte he pzoueth

them double soles. Once because they stoutely affirme that thynge which no man can tell (as Rastell sayeth) And agayne because they restrayne god of his lybertye that assygne any place and make hym of lesse auctoryte then an inferior iudge: which hath no place assigned hym/but may do execucion & punish the gilty i what place he wil. I wōder that our scolemē may abyde this scorne.

And then he sayeth that purgatorye is in a place limptatiue. And wher soeuer god doth limitt the soule to be purged there is the limptatiue place of that soule & there is the purgatorye of that soule. So that a mā maye gather by Rastell that the soules be not limpted to one place to be purged and punyshed. And therto a greeth also his similitude of the iudge whych assygneth one to be punyshed in one place / and an other in an other place / euen at his pleasure. If such gere had come from beyonde the see it shuld sone haue bene condemned althoughe it had not bene halfe so grenous agaynste oure scolemen. But let this passe as it is well worthye and let vs se & examine more of this newfangled philosophye. Rastell

NOw are we comen vnto the syxte argument which beginneth in the .xii. chap. the effecte is this.

Repentaunce is the full payment and satisfaction of synne and bryngeth remission/

therfore

Rastels sixte argument

therfore as sone as repentaunce is taken/ god of his iustice must geue remyssion/ and so there ought to be no purgatorye.

Frith

This argument is nothynge worth/ for the fyrst parte as we haue of ten proued is false. For yf repentaunce were the full payment and verye satysfactyon for synne/ the dyed Chryst in vayne. Notwythstandynge yf he graunte this fyrst parte to be true/ neither he nor all his felowes shall be able to solute this argument whyle they lyue. But because we wyll be shorte / let vs passe ouer to his answere which is in the. xiii. chap.

Rastell

In solutinge this argument he groundeth him on two lies atonce/ the first is that god neuer geueth remyssyon excepte he se in vs a conuenyent cause countrepaysynge his iustice.

Frith

Math. 9.

Luce. 23

What cause founde he in the man that was brought vnto him sycke of the palsay/ to whō he sayed: be of good cōforte (sonne) t hy synnes are forgyuē the? Math. ix. Mar. ii. Luce. v. what cause founde he in the theefe that was crucyfyed wyth hym/ but that he had bene an vnthryfte all his lyfe longe? And yet euen the same daye that he suffreth with chryst was he partetaker of ioye with him in paradyse. Luk. xxiii. where was purgatorye the where was the punishment that he shulde haue suffered for his enormytyes? If any man shulde suffer in purgatorye / it is lyke that this theefe shulde haue done it.

But

But he went from deeth to lyffe and neuer came in purgatorye/wherfore I maye conclude that no man shall come there/ if there were any. what cause I praye you dothe Paule assygne as touchynge oure redēptiō and remission of our synne? forsouth no no ther but that we were wretched synners & the verye enemyes of God. Roma. v. For Roma. 5.
sayeth Paule/ yf when we were his enemyes we were recōcyled vnto God thorow the deeth of his sōne / moche more now we are recōsyled/ shall we be saued by his lyffe. So that i vs is no maner cause of remissyō but onlye mysserye and synne.

But the hole cause of the remission of oure synnes and of oure saluacyon / is the bloude of Chryst which hath fullye coūtrepayled the iustyce of God the father/ & hath pacefyed his wrathe towardes vs that beleue. He is the verye purgatorie for al faith full which hath alreadye purged our syñes and sytteth on the ryght hand of the father Hebr. i. The seconde lye is this/ he sayeth Hebr. 1.
that God of his iustice must geue to euerye Rastell
thynge his owne/whiche owne is the thige that it deserueth to haue. If this were true then shulde not one of vs entre the enherytaunce of heauen/ for we haue euery one of Frith
vs deserued deeth and dampnacion. For as Paule sayeth Roma. iii. we haue all syñed Roma. 3
and whant the glorye whiche before god is alowed. But we are freelie iustefyed thorow

his

his grace by the fayth that is in Chryste Je
su. If it be freye thorow his grace / then is
it not by oure owne deseruynge / for then
grace were no grace. And contrarie wyse if
it be by oure owne deseruinge / then is it not
Roma.xi. of grace / for then deseruynge were no deser-
uynge. Romanorum.xi. But the truthe is
this: that god of his mercye had promysed
vnto oure forefathers his trare sonne christ
that he shulde delyuer them frome all theyr
iniquyties and that all the nacyons of the
Gene.12. worlde shulde be blessed in hym Genelis.xii
Gala.4 This seed he promysed of his mercye and
fauoure / whome also he sente in the tyme
that he had ordened Galatas. iiii. not for
oure owne deseruynges / but for his truthes
sake and to fulfyll that he had promysed.
This Chryst is become oure ryghtwysnes.
1.Corin.i. i. Corinthi .i. so that the iustyce of God is
not to geue vs that we oure selues haue de-
serued (as Raskell lyeth) but to clothe vs
wythe an other mannes Justice (that
is Chrystes) and to geue vs that whyche
Chryst hath deserued for vs. And this iu-
stice of god thorowe the fayth of Jesu co-
meth vntó all and vppon all them that be
Roma.3. eue. Rom.iii. Now marke a mysterye.
26 Chryst humbled himselfe and was made
Philp.2. obedient vnto the deeth: euē to the deeth of
2.Cori.5. the crosse. Phil.ii. This obedience and deeth
was not for hi selfe but for vs / for he alone
suffered & dyed for vs all. Corinth.v. Nowe

lyeth

syth he was obedient vnto the deeth for vs/ that is euen as good as though we our selues had bene obedient euery man for hymselfe vnto the deeth. And syth he dyed for vs/ that is euē as good as though we had dyed oure selues for oure owne synnes. What wylte thou haue more of a man then that he be obedient vnto god the father euē vnto deeth/ yee and dye for his synnes / wylt thou yet trust hym in to purgatorye.

On these twoo lyes bryngeth he in an answere whyche is so confused / intricate and longe that it were not onlye folysshnes to solute it/but also moche lost labour and cost to reherse it/ wherfore I let it passe/for euerye chylde shall easelye solute it sith his fundacion and fyrste stone is taken frome hym. But yet one thynge is necessarye to be touched. He goeth aboute to proue his purpose wythe an ensample on this maner.

If I do bete thy seruaunte or apprentysse and do mayme hym/wherby thou west loose his seruice: and also that this seruaūt durynge his lyfe is not able to gette his lyuynge. If so be that thou do forgeue me the offence done vnto the in that thou hast lost his seruyce : yet am I bounde to make an other satysfactyon vnto thy seruaunte for the hurte I haue done hym / whyche is the cause of the hynderaunce of his lyuinge And in lyke maner yf I haue offended god my Rastell

my neyghboure/ Al be it god forgeue me his deale/ yet cā he not of iustyce forgeue me my neyghboures deale to/ but yet must I make satisfaction vnto my neyghbour. Nowe in case I wolde and be not able to satysfie my neyghbour/ and yet he forgeue me not/ then must I suffre in the paynes of purgatorye for it: those paynes shall stonde my neighboure in profyte for parte of his purgatorye yf he come there or els to the encrease of his ioye if he go to heauē. This is the sūme but he speketh it i many mo wordes. Now because he hath touched the matter of satisfaction I wyll shew you my mynde therin.

Frith Satisfactiō to god

There are two maner of satisfactions. The one is to god: the tother to my neyghboure. To god can not all the worlde make satisfaction for one cryme. In so moch that of euery grasse of the grounde were a man/ euen as holye as euer was Paule or Peter & shuld praye vnto god all theyr lyues lōge for one cryme/ yet coulde they not make satisfaction for it. But it is onlye the bloude of Chryst that hath made full satisfactyon vnto god for all such crymes. Hebre. vii. or els were there no remedie but we shuld all perysshe: as I haue proued before. And he that seketh any other satysfactyon towardes god then Chryst our saupour / he dothe wronge vnto his precyous bloude.

Hebre. 7.

Satisfactiō to my

There is an other satisfaction whych is vnto my neyghboure whome I haue offended.

neyghboure.

Math. 6.

Math. 18

him by the throte/ sayenge: paye that thou
owest. And his felow fell downe & besought
him sayenge: have pacience with me/ and I
wyll paye the all. And he wolde not/ but went
and cast him into prison tyll he shulde paye
the debte. Wherfore when his other felowes sawe
what was done/ they were very sory and
came and told unto theyr Lorde all that
happened. Then the lorde called him and
sayed unto him. O cruell servaunte I forgaue
the all the debte/ because thou prayedst me:
was it not mete also that thou shuldest have
had compassion on thy felow/ even as I
had pytie on the? And his lorde was wroth
and delyuered him to the gaylers/ tyll he shuld
paye all that was due to hym. So lykewyse
shal your heuenly father do unto you/ yf you
wyll not forgeue with your harte/ everyone
to his brother theyr trespaces. Here mayst
thou se that yf you forgeue not by the ende
the debte of ofence that thy neighboure hath
done agenst the/ the wyll thy heuenly father for-
gene the/ the whole great debte that thou
owest him/ for the which thou arte worthy
thy to be damned. And by lyke wise probyta-
ble for the to forgeue it the that thy neyghe-
boure shuld holde in purgatory for it/ as Chri-
stes sayneth. And contrary wyse yf thou for-
gene him not/ the shall not god forgeue the
thy great debte/ but thou shalte surelye be
dampned/ and so shal not thy neyghbours
purgatory pyne the/ be it in case there were

one

one: that he shulde go thyther. but it is rather the cause of thy dampnacion: but this can not Rastell se.

Now be we come vnto the seuenth reason which is in the .xiiii. chap. The argument is this. God is the verye owner of all/and thy neyghboure hath no propertie/ but as a seruaunte to god / as but to make accompte to god. Therfore whē thou doest an offence to god: to thy neyghboure/ whē god forgeueth it thou nedest no nother satisfaction vnto thy neyghboure. And to stablysh his reason he bringeth in a similitude which is nothynge to the purpose. The similitude is this. If put case thou haue a seruaunte whō thou puttest in truste to occupye for the / to make bargaynes chaunge & sell to thy vse / to take bondes and agayns to make aquitaūces and releses in his owne name. If this seruaunte sell parte of thy ware and take an obligacion for the paymēt of .xx. poūde/ yf thou afterwarde knowinge of this / eyther for loue or some other cause wylt make vnto the saied debtoure a clere release: I suppose no man wyll denye but that this debtoure is fullye discharged of this .xx. poūde / & is not bounde by any iustice to make any satisfaction eyther vnto thy seruaunte or to any other mā. For thou arte the verye owner therof/ & thy seruaūte had but the occupacion as to geue the accounptes therof. Rastels vii. argumente

Frith Agge.2

This similitude can not well be applyed vnto god and man. For albe it is true that all oure substaunce pertaineth vnto god as it is wrytten. Agge.ii. golde is myne and syluer is myne: yet hath not God geuen it vs to occupye it for his profyte and vse (as the seruaūte doth for his master) but only that we shulde vse his gyftes for the profyte of oure neyghboure: to the vse of the congregation. 1. Cor. xii. And where as he inferreth that when god forgeueth vs whyche is the principale parte/that thou nedest no nother satisfaction to thy neyghboure. I answere that god forgeueth no man whyche had offended his neyghboure/vnlesse that he make satisfaction vnto his neyghboure/ yf he be able but yf he be not able/yet is he bounde to knowlege his faute vnto his neyghboure and the is his neyghboure bounde vnder the payne of dāpnacio to forgeue him/ so that god neuer forgeueth vntyl thy neyghboure be pacified in case the crime extende vnto thy neyghboure. This soluyeth both the reason also improueth the similitude. Now let vs declare his solucion Rastell.

1. Cor. 12

Rastels solution

God of hym selfe hath two powers: One is an absolute power / and an other is an ordinarye power. The absolute power is the auctoryte that god hath ouer all thynge in the worlde/by that he may geue to euery creature what pleaseth him/and also forgeue euerye offence done by any creature at his

his pleasure without any cause And by this maye he forgeue both the crime yong towardes himselfe/ and also towardes my neyghboure. But by his ordynarye power he wyth euery thynge by ordre of iustice and equite. And by this can he not forgeue the offence done to hym and my neyghboure wyth out satisfaction.

Now wolde I fayne wete/ whether Rastell imagine that god by his absolute power maye saue the vnfaythfull & dampne the faythfull If he saye naye/ then maye I conclude that Rastels diffinicio is falle where he sayeth that God by his absolute power maye geue to euery creature what pleaseth him/ and also forgeue euery offence done by any creature at his pleasure wyth out any cause. If he saye yee/ then muste I conclude that god hath power to do contrarie to his scrypture/ for the scrypture sayeth: that he that beleueth and is baptized shalbe saued/ but he that beleueth not shalbe condempned Marc. xvi. Nowe yf he graunte me that he hath power to do agaynste his scrypture/ (sith his scripture is the truth and his owne worde) then muste it nedes folowe that he hath power to do agaynst his truth: and consequentlye he hath power to be falle/ and so to synne. And sith he hath power agaynste his owne worde/ and that worde his sonne/ then must we graunte him power agaynste his sonne/ euen to make him a lyar where he sayeth

Frith. Goddes absolute power.

Mar. 16.

sayth the forsayed textes Mark.xi. And sith his sonne is god / then hath god power to do agaynst god and so can not his kingdom endure. Matth.xii.

Matth.12.

Furthermore if I myghte be bolde with Rastell / I wolde aske him this question / whether God haue not an absolute iustice as well as an absolute power. If god haue also an absolute iustice / then can not his absolute power preuayle vntyll his absolute iustice be fully countrepoysed. And so is it false that Rastell begynneth wyth all / that god by his absolute power maye forgeue euery offence at his pleasure wyth out any cause. For (as I sayed) his absolute iustyce must nedes be satisfyed and fully countrepoysed. If Rastell dare saye that god hath an absolute power and no absolute iustice / then taketh he his pleasure in dede.

Whether god haue an absolute iustice.

For yf he make one nocional in god greater then a nother (by this worde nocionall whiche the scolemen vse / I wold you shuld vnderstode the goodnes / wysedom / power / iustice / mercye of god &c.) then shall he make a dissencion in god and imagine that one nocional subdueth an other: yee and beyde that / lithe ethe one of thete nocionalles is verye god (for the power of god is nothynge but god hym selfe / and the iustice of God is nothynge but god himselfe / and so forth of all the other) then if his power were greater the his iustice / it shuld folow that god were

greater

greater thē god/and cōsequentlye we shulde haue a greate god and a lytle god and no goddes then one/suche erroll maketh Rastel with his mocke. Or be the christen bylene that one power of god is no greater then an other and that his power is not aboue his iustice/nether his iustice aboue his mercie. And so maye ye se that Rastells imagi nacion of goddes absolute power is but verye childyshe and vnlaurye. For he hath no power against his scripture and him selfe. Thus finithe his seuen reasons with theyr solucions.

But yet that his worke shulde longe endure all tempestes and stormes/he addeth a batelment and wtherstone to auoyde and shote of the rayne/ for feare it shulde soke in and make his buyldinge decaye. And therwyth concludeth his boke.

Rastell

To beleue/sayeth he: that there were no purgatorye to purge and punyshe ouer synnes after we be departed / shulde put awaye that dreade of god from the most parte of the people and geue them boldnes to committe offences and synnes. And againe/yf the people shulde beleue that they neuer neade to make any satysfaccyon nor restytucyon to theyr neyghbours for the wronges done vnto them / they shulde neuer force nor care what iniuryes / extorcions / theftes / robberies and murthers they did. Finallis if they beleued that suche a light repentaunce shulde

be suffi.

Frith

yet

yet vnder condempnacion and not in godes fauours. And this dare I holdye a-ferme/that they whiche feare not God but for purgatorye sake shall neuer come in it no nor yet in heuen. And therfore it is but folye to ymagine purgatorie for that entēt.

As concerninge the seconde poynte. If the people beleue that they neded not to make satisfactiō to theyr neighboures for their trespaces &c. I haue sufficientlye answered before/that we must make satisfaction vnto our neighboures/if we be able or els wyl God neuer forgeue vs. And yf we be not able/yet must we knowlege oure offence and then is oure neyghboure bounde to forgeue vs vnder the payne of dampnacio. And so can this proue no purgatorye.

Nowe as touchynge the thyrde/that yf they beleued that such a lyght repentaunce were sufficient wythout any other satisfaction/it shuld be an occasyon of vice + subuersion of the comē welth. I answere/as I haue done before al most in euery argumēt; sith thou artte ignorante of Christes deeth and his satisfaction vnto the father for vs/ that all the repentaunce which we cā take is not sufficient to countrepaise one cryme/ but that yf Christ were not we shulde all be dampned. Here wyl I leaue Rastel and his Turke Gingemin wyth all theyr naturall philosophye (which is nowe proued folyshnes) for hetherto hath he proued no purga-

torye/

tozye/neyther hath he one good reason noy yet to that baren reasons one good solucion/ as we haue sufficiently declared. But let vs heare somwhat moze of goddes wozde: and se howe purgatozye stondeth wythe that.

27 Paule sayeth/ we muste all be brought before the iudgement seate of Chryst/ that euery man maye receaue accordynge to the wozkes of his bodye/ whether it be good oz 2. Cozi. 5. badde. 2. Cozin. 5. If this be true/ then can there be no purgatozye which shall pzobyte hi after he is dissolued frō his body/ foz he shuld he not receaue accordynge to the wozkes of his body But rather accordinge to the paynes that he suffered in purgatozy. Now yf this texte be true then must it folow that all thyne executoures dealynge/ and offrynge of masseppence/ &c. helpe the not a myte. And by this texte it is not possyble that there shulde be a purgatozye.

Uppon this texte wolde I fayne dyspute a poynte of Sophystrye/ whyche I wolde gladlye haue dyssolued of them that Cōtradictozies. thynke them selues lerned in Philosophye. My Sophysme is/ the twoo contradictozyes maye stonde to gether and be bothe true. Awhich I am sure no Sophystre dare graunte/ foz it hath in tymes past ben condempned in Oxfozde foz an herelye. The contradictozyes are thele. Euerye man receaue accordynge to the wozkes of his bo-

dye.

dye. And some man shall not receaue accordynge to the workes of his body/ that these twoo contradictories be bothe true I wyll proue. The fyrste propolycion is Paules. 2. Corinthi. 5. whyche no man wyll denye to be true. And the seconde maye easelye be proued true/ whyche is/ that some man shal not receaue accordynge to the workes of his bodye. For be it in case that there departe a man out of this worlde/ whyche is not clene purged by faythe and the worde of God/ neyther hath his rebellyous membres subdued thorowe deeth (as they imagyne) but that the spottes and remnauntes of synne remayne in hym/ for the whyche he is worthy to lye in the paynes of purgatorye for the space of fyre yeare. This graunted/ whyche I am sure they wyl not denye/ then also put I the case that this man lyenge in purgatorye by the space of a moneth/ haue a frende whych offereth for him a peny vnto Saynt Dominikes bore (whiche hath suche power that assone as the tinginge is harde in the bore/ so sone the soule is fre in heauen) or that a frende of his bye a Pardon for hym whyche maye absolue him a pena and a culpa for al cometh to one effecte. This man delyuered on that maner doth not receaue accordynge to the workes of his bodye for by the workes of his body he shuld yet lye in purgatory more then. v. yere. And that dothe he not/ but

is by and by delyuered from purgatorye.
Ergo I hope conclude that some man re-
ceaueth not accordynge to the workes of
his bodye/ and so are two contradictoryes
true or els there can be no such delyueraūce
out of purgatorye/which destroyeth al par
dons/masse pence/ suffrages for the deed.
This wolde I haue soluted. Howe be it I
wyll not adnumbre it for an argument be-
cause the vnlerned people (to whō I wryte
this boke) ca not well perceaue it. But this
sophysme haue I wryten to stoppe the that
tergue mouthes of the sophysters and to
cast them a bone to gnawe vppon.

28 Paule sayeth/ you whiche were in tyme
mes paste straungers and enemyes because
youre myndes were sette in euell workes
hath he now reconcyled in the bodye of his
flesche thorow deeth to make you holye and
such as no man can complayne on/ wyth
out faute in his owne syght yf ye contynue
grounded and stablysshed in the fayth/ and
be not moued awaye from the hope of the
gospell Colos. 1. Here Paule affirmeth that
you are reconcyled thorow the deeth/ so
that ye are made holye and without faute
in his syght (I haue expounded what it is
to be without faute in his syght in my fyrste
argument) lokeye yet for an other purga-
torye/ are ye so chyldysshe and insensyble to
imagine that ye must yet go thorow purga
torye/ syth ye are all readye wythout faute

in his

in his syght. This is a playn case. God of his ryghtwysnes wyll not punysshe a man for nothynge but all that are grounded and stablished in the fayth are in his syght without faute (for theyr synnes are not imputed vnto them but forgeuen thorowe Christes bloude) wherefore of necessite I must conclude that no faythfull shall euer come there. .8. Rom.

Euery man that departeth this worlde is eyther faythfull or vnfaithfull / yf he be faythfull thē cometh he not there / as the forsayde argument proueth. And yf he be vnfaythfull then cometh he neuer in purgatorye / but is all redye dampned. Iohan. iii. Marke the last. Nowe yf neyther faythfull nor vnfaythfull entre in to it / then shulde it be in vayne: but there is nothynge made in vayne wherfore I must conclude that there is no suche purgatorye. 29 Iho.3

Paule sayth he that spared not his owne sonne but delyuered him for vs all / how shal he not with him geue vs all thynges also? who shall laye anythynge to the charge of goddes electe? Roma. viii. Forsuch lordes God oure Prelates laye so fore vnto theyr charge / that they wolde haue them lyenge in purgatorye. But lorde be oure protectoure for it is thou that iustifyest vs / and hast freely geuen vs all thynge with him. Rom. viii 30 Roma.8.

Paule sayeth the lawe of the spyrite / wherin is lyfe thorowe Christ Iesu hath deliuered me from the lawe of synne and deeth. 31

Rom.8

Roma.8. Rom.8. Sayenge we be so delyuered what
need we lyke an other delyueraunce/preual
lye lyth they make it so paynefully seyng/
we are on thys maner delyuered/ how chan
geth it that we are taken pyslouers agayne
vnder synne/that we must be purged a freth
by the fyre of purgatory. I prayse god geue
vs grace that we maye be purged fro this
oure blynde ignorauncethorowe his spyrete
of knowlege/that we maye perceaue howe
it is Jesus Chryst that purgeth oure synes/
& hath delyuered vs thorow his bloude/thes
dynge. No thulde we geue hym the prayse
whiche hath deserued it. And not be so vn
kinde vnto hym as we now be.

32 Daniel sayeth that there is no condem
nacyon to them which are in Chryst Jesu.
Roma.8. Romans.viii. But yf we continue fyrme
Mat.24. and stable in Chryst vnto the ende then shal
we be saued. Mathewe. xxiiii. what nedeth
then puregatorye/ yee and what thulde
purgatorye be. Is not Chryst sufficyente?
Then is oure sayeth in vayne. And yf
he be sufficyente/ then is purgatorye in
vayne.

33 Daniel sayeth yf you be iustyfyed by the
Roma.7 law thats Chryst deed in vayne. Nowe yf
the lawe beinge good iust & holye. Rom. vii
And euen of goddes owne makynge cā not
iustefye vs/thynkest thou to be iustyfyed by
fyrenge in purgatorye?

34 They that are the cheke patrones and
proctours

prosecutors of purgatorye/do fayne it for no
nother entente/but to purge euell workes/
to be as a penesse to suppiye the good wor-
kes/wherwith we lacked heynge in this worlde
But all this can not byrnge vs in to heaue
For then were Christ deed in vayne. And
of this haue we euydent examples/Abra-
ham/Isaac/Jacob/Dauid and all holy pa-
thers were excluded frome heauen vntyll
Christ had suffered deeth/this all men tell
vs. But if good workes or penaunce cauide
haue brought them to heauen they shulde
not haue tarved out of it so longe. Ther-
fore I maye conclude that it is but vanyte
to imagyne a purgatorye for to purge euell
workes and suppiye good. For as I haue
shewed/that holpe not the patriarches.

Yet peraduenture thou wylt saye vnto me/ Obiecty-
that I then do no good workes. I answere ons.
yee. Thou wylt aske me wherfore. I an- Good
swere/thou must do them because god hath workes.
commaunded them. Thou wylt saye/ for
what entent hath he commaunded them.
I answere/ Because thou arte ignorant in
thys worlde/ and muste needes haue con-
uersacyon with men/ therfore hath God
appoynted the what thou shalt do to the
profyte of they neyghboure and tampynge
of thy flesh. As Paule testifyeth. Eph. 2. we Ephes. 2
are his worke made in Christ Jesu to good
workes/which workes god hath prepared

that

that we myght walke ryght. Whych wolde
god wolde haue vs do thys the dylygent
inquysycyon of the godly and vertuous conuer-
sacyon of the ryghtfull/ shall cause the to be com-
pelled to glorifye owre father whych is in
heuen. Math. 5. Marthew and so are they both profyte
ble to thy neyghboure and also a syngu-
lare myrrour vnto the by the whych men may know
that thou arte the ryght frome of thy bene-
fyte towarde and a verye chylde vnto the neigh-
boure: euen as ours heuenlye father hath
bis Chryste done vs not for any profyte that
he shulde haue therby/ but only for our pro-
fyte/ wherby we myght thoroughly be allured to
workes and hauinge respecte vnto
mouldes thou shalt haue eye/ but euer
endeuyre thyne whether the south and ye
fyte of thy neyghboure. Thou wylt yet ob-
iecte/ that ye [illegible] shall
haue ye[illegible] dilygence/ thou
haue ye[illegible] Thou
with hym that thou art/ ye as thy
wyldome/ ryghtwysnes/ holynes and
1. Cori. 1. dempcion. 1. Cori. 1. Thou
Roma. 8. [illegible]
[illegible]
[illegible]
[illegible]
Ephes. 1. [illegible]
[illegible]
[illegible]
which

whiche is already geuē the. Therfore must thou do thy workes with a lengie yie / hauinge neyther respecte vnto the ioyes of heuen/neither yet to the paynes of hel/but onlye do thē for the profyte of thy neyghboure as god cōmaundeth the/ and let hym alone wyth the reſydue.

To this well agreeth paule. Eph.2. 35
enge: by grace are ye made saffe thorowe fayth: that cometh not of youre selues/but it is the gyfte of God: cometh not of workes lest any man shulde boste himselfe. Loo Ephes. 2.
here sayeth paule playnlye that oure saluacion is the gyfte of God and cometh not of workes / yf it come not of workes then are we worse then mad to fayne a purgatorye. For the chefest operacion of that shulde be but to supplye the workes whiche we haue not accomplyshed beynge in this bodye.

Paule sayeth Roma.xi. The remnaūte 36
which are lefte at this time/are thorow the Roma.xi.
eleccion of grace. If it be thorow grace thē is it not by workes/ for then grace were no grace. Or yf it be for the workes sake so is it not of fauoure and grace / accordinge to that which he wrote before. Roma.iiii. If Roma.4
Abraham (sayeth Paule) were iustyfyed by his workes/then may he reioyce but not before god. But what sayeth the scripture? Abraham byleued god and that was imputed vnto him for ryghtwysnes / for he that worketh receaueth his rewarde not of fa-

noure but of dutye. Now yf it be dutye/the
nedeth he not to thanke god/but rather him
selfe for then god geueth hym nothinge but
that whiche is his owne of dutye. where
is then the prayse and glorye that we owe
to God? Therfore it foloweth in the same
texte: vnto him that worketh not / but bele-
ueth in him that iustifieth the wyked/is his
fayth imputed for ryghtwysenes. Nowe if
oure saluacyon come of fayth & not thorow
oure workes and desertes/ then is purgato
rye shutte out of doze and quyte vanisshethe
awaye.

37 Christ sayth. So hath God loued the
worlde that he wolde geue his onlye sonne
that all which beleue in hym shulde not pe-
rysh: but that they shulde haue euerlastinge
John.3 lyfe. Joan.iii. Then what neadeth purga-
torye? Thou wylt peraduenture saye / it is
true they shal haue euerlastige lyfe but they
must fyrst go thorow purgatory. I answere
nay verelye. But Christ affirmeth and that
with an oth / that he whyche heareth his
worde and beleueth his father whiche sent
him/hath euerlastynge lyfe. yee and that he
John.5 is gone alreadye from deeth vnto lyffe. Jo-
an.v. wylt thou now saye that he shal in to
purgatory? forsouth yf that were true/and
the fyre also so hote as our prelates affirme/
then went he not from deeth vnto lyffe/
but rather from a small deeth vnto a grea-
ter deeth.

The

The prophete sayeth: precious is in the syght of the lorde the deeth of his sayntes. Psal.C.xvi. And S. Joā. sayth/ blessed are the deed which dye in the lorde. Apo.14. but surely yt they shuld go in to the paynful purgatorye / there to be tourmented of fendes/then were they not blysfed / but rather wretched. 38 Psal.116. Apoc.14.

God sayeth by moses Exodi.33. I wyll shewe mercye to whom I shewe mercie and wyll haue compassion on whom I haue cōpassion. Now yf oure saluacyon be of mercye & compassion/then can there be no suche purgatorye. For the nature of mercye is to forgeue/but purgatorye wyll haue al payde and satisfyed so that they twayne be desperate and cā in no wyse agre. And loke how manye textes in scripture commēd goddes mercye ; euen so manye deny this paynfull purgatorye. 39 Exod. 33.

The prophete sayeth/he hath not dealt wyth vs after oure synnes neyther hath rewarded vs accordynge to oure iniquyties/ but loke howe hye heauens are aboue the erth/euen so hye hath he made his mercye to preuayle ouer them that worshyppe him And loke howe farre the east is from the west/euen so farre hath he sette oure synnes from vs. Psal.C.iii. And before in the same psal. the prophete exhorteth his soule to prayse the Lorde / sayenge. Prayse the lorde (o my soule) whyche forgeueth the all 40 Psal. 103

thyne iniquities & healeth all thy dyseases. Nowe yf this be true that he ordereth vs not accordinge to oure synnes/but powreth his mercye so plentuously vppon vs/yf also he forgeue vs all our iniquyties/why shulde there be any such purgatorye to purge and tourment the sely soules/ and specyally sith all was forgeuen them before?

41 Wylt thou not calle him a shrewed creditoure whiche after he hath freely forgeue his debtoure/ wyl yet cast him in prison for the same debte? I thynke euery man wold saye on this maner / It was in his owne pleasure whether he wolde forgeue it or not and then of fauoure and compassion he forgaue it. But nowe he hath forgeuen it he doeth vnryghtwysly to punysshe his debtoure for it. And al be it man repent his forgeuynge and afterwarde sue for his debte/ yet god can neuer repēt him selfe of his mercyable gyftes. Roma. xi. And therfore wyll he neuer tourment vs for oure trespaces no nor yet once remēbre them Ezechielis. xviii. Hebre. x. Roma. xi. Ezech. 18.

Syth god forgeueth the greater offences why shall he not also forgeue the lesse? He forgaue freely moche greater offences vnto the publycane which knowleged hym selfe to be a synner. Luce. xviii. then those be for which men sayne that we must be tourmented in purgatorye. For there is no soule (as they graunte them selues) that suffreth 42 Luce. 18.

in purgatorye for greate crymes & mortall
synnes. But onlye for lytle prestye peccadu
lyans (yf a man maye be bolde to vse Ma-
ster Moyes worde) and for veniall synnes.
Dist. xxv. Cap. qualis. He forgaue moche
greater enormyties vnto the theefe / to whō
he sayed this daye shalt thou be wyth me /
not in purgatorye / but in paradyse. Luc. 23 Luce. 23.
He forgaue moch greater to Marie Mag- Luce. 7.
delene. Luce. vii. Is his hande now shorte-
ned? Is not his power as greate as it was
Is he not as merciful as euer he was? why
leaue we the cysterne of lyuinge water / and
digge vs pittes of our owne which cā hold
no pure water? Hierem. ii. why forsake we
Chryste whiche hath hollye purged vs and
seke an other purgatorye of our owne ima-
ginacion? If thou beleue that Chrystes
bloude is sufficient to purge thy synne / why
sekest thou an other purgatorye?

Saynt Paule sayeth: I desyre to be lo- 43
sed from this bodye and to be wyth Chryst
Phil. i. Merelye yf he had thoughte to haue Philip. i.
gone thorow purgatorye he wolde not haue
bene so hastye. For there shuld he haue had
an hote broth & an hartlesse / and so myght
he rather haue tarryed longe to haue lyued.
And therfore I suppose that he knewe no-
thynge of Purgatorye but that he rather
thought (as the truth is) that deeth shulde
finysche all his euylles & sorowes and geue
him reste in loosynge hym from his rebelli-

ous

ous membres which were ſolde and captiue vnder ſynne.

How a chriſtēmā ſhulde deſyre deeth

All Chriſten men ſhuld deſyre deeth as Paule doeth. Philip. 1. not becauſe of theyr croſſe and trouble which they ſuffer in this preſent worlde for then they ſoughte them ſelues and theyr owne profyte and not the glorye of God. But yf we wyll well deſyre deeth/we muſte fyrſt cōſydre how ſore ſynne dyſpleaſeth god oure father/ and then oure owne nature and frayltye and oure membres ſo bounde vnder ſynne that we can not do nor yet thynke a good thoughte of oure

2. Cor. 3. ſelues. 2. Corin. 3. Then ſhall we fynde occaſyon to lament oure lyfe/ not for the troubles that we ſuffer in it / but becauſe we be ſo prone vnto ſynne and ſo continuallie diſplaſe God oure Father. what deſyreth he that wolde longe lyue / but daylye to hepe ſynne vpon ſynne? And therfore ſhulde we haue a wyl to dye becauſe that in deeth our ſynne fynyſſhed/ and then ſhall we no more dyſpleaſe God oure father. Nowe yf we ſhuld fayne a purgatorye/ it were not poſſible to imagyne a greater obſtacle to make vs feare and flye from deeth. For ſith euery man muſt knowlege hym ſelfe a ſynner.

1. Iho. 1. 1. Joā. 1. And not beleue that Chriſtes deeth were ſufficient/ but that he muſte alſo go to purgatorye: who ſhuld departe this worlde wyth a quyet mynde?

45 The wyſeman ſaieth: The ſoules of the ryghte

ryghtwyse are in the hande of God. They
seamed to dye in the yies of the folysshe and
theyr ende was thought to be payne and af
flyccyon/but they are in peace. Sapiencie.3 Sapiē.3.
There is no man but he must nedes graūte Habacuc.2
me that euerye faythful is rightwyse in the Roma. 5.
syght of god as it is wryten Habacuc.ii. the
ryghtwyseman lyueth by his fayth. And
Roma.v.because we are iustifyed by fayth
we are at peace wyth god thorow our lorde
Jesus Chryst &c. whē these faythful or right
wyse departe/ thē fayth this texte that they
are fooles whych thynke thē to be in payne
or affliccyon: for it affyrmeth that they are
in peace. Now sith theyr purgatorye why-
che they imagyne is payne and affliccyon/
and yet fayne that the ryghtwyse only shal
entre in to it after theyr deeth/then are they
fooles that suppose there is a purgatorye/
or els this texte can not be true. 46

For what entent wyl god haue vs tour
mented in purgatorye/ to make satysfaccīō
for oure synnes? verelye then is Chryst deed
in vayne as we haue often proued before.
But thynke you not rather that oure pur-
gacyon shulde be to encrease oure fayth/or
grace / or cherye (for these thre couer the
multytude of synnes) no verelye we can not
fayne a purgatorye for any such cause. For
fayth spryngeth by hearynge of the worde.
Romano.x. But the pope sendeth them no Rom. 10.
preachers thither / ergo theyr fayth can not
there

there be encreased. And agayne / payne engendreth, and kendleth hate agaynst God: not loue or charyte. Furthermore. My lord of Rochestre is compelled to graunte that the soules in purgatorye optayne there neyther more kaythe nor grace nor cherite then they brought in with them/ and so can I se no resonable cause why there shuld be a purgatorye. Neuertheleſſe Maſter More ſaith that both theyr grace and cheryte is encreased. And so maye you perceaue that lyes cā neuer agre how wyttie so euer they be that kayne and cloke them For in some poyntes they ſhall be founde contrarie ſo that at the length they maye be diſcloſed.

Maſter more and my lord of rochestre can not agre.

47. God is fullye pacefyed withe thy wyll when thou haſt no power to accomplyſhe the outwarde facte. For the wiſeman ſaith Prou.23. Prouer.xxiii. ſonne geue me thy harte. Now yf thy wyll be vpryght: ſo that thou haue a deſyre to fulfyll the law/then doth god reken that wyll vnto the for the full facte. If thē thorow the frayltie of thy mēbres thou falle in to ſynne/thou mayſt well ſaye with Roma.7. the apoſtle Romano. vii. The good that I wold do / that do I not: that is / I haue a wyll and deſyre to fulfyll the law of God/ and not to diſpleaſe my heuenlye father/yet that I do not. But the euyll which I hate/ that do I/that is I do cōmitte ſynne which in dead I hate. Nowe yf I hate the ſynne which I do/thē loue I the law of god whi-

che forbydderh ſynne / and do conſent vnto this law that it is good ryghtwyſe & holye And ſo the ſynne whych I hate and yet cõmytte it thorow the frayltie of my mẽbres / is not imputed or rekened vnto me for ſiñe. Neyther wyll S. Paule graunte that it is I which do that ſynne: but he ſaied: I haue a wyll to do good: but I can not performe that wyll. For I do not that good which I wolde / but the eupl which I wolde not that do I. Nowe yf I do that thynge whiche I wolde not do / then is it not I that do it but the ſynne that dwelleth wyth in me. I delyght in the law of god with myne inwarde man (that is wyth my wyll and mynde whiche is renued with the ſpyrete of god) but I ſe an other lawe in my membres which rebelleth agaynſt the law of my mynde & maketh me bonde vnto the lawe of my mynde and maketh me bonde vnto the law of ſiñe whyche is in my membres. So that I my ſelfe in my wyl and minde do obeye the law of god (hatinge ſynne as the law commaũdeth me and not conſentynge vnto it in my mynde and wyl) but in my fleſh and mẽbres I ſerue the law of ſynne / for the frayltye of my membres cõpelleth me to ſynne. Rom. 7

As by example if I ſe a poore man whiche is not of abilite to do me any pleaſure / and neuertheleſſe doth all his diligence to ſeke my fauoure and wolde with harte and mynde geue me ſome acceptable preſent yf

he

he were of power beynge also sorye that he can not performe his wyll and mynde towardes me. Now yf there be any poynte of humanyte or gentlenesse in me/ I wyl cõtẽte this man for my frende / & accepte his good wyll as well/ as though he had in deade performed his wyll. For his abylyte extendeth no further. If his power were better / better shulde I haue. Euen so syth we are not of power and abylite to performe the lawe of god/ and yet beare a good harte towardes god and his lawe/ lamentynge oure impotencye/ that we cã do him no further pleasure: then wyll god recounte vs not as his enemyes/ but as his deare chyldren and beloued frendes. Neyther wyll he afterwarde thrust vs in to purgatorye / but as a tendre father pardone vs oure trespasses/ and accepte oure good wyll for the full dede.

48. S. Paule exhorteth vs Gal. vi. that we
Gala. 6 worke well whyle we haue tyme / for what soeuer a man doth sowe that shall he repe/ by this maye we cupdentlye perceaue that he shal not receaue a crowdynge to his doige or suffringe in an other world/ and therfore
49 can there be no purgatorye.

Eccle. 14. The wyseman sayeth Eccle. xiiii. worke eyghtuousnes before thy deth for after this lyfe there is no meete / that is to saye succoure to be founde. There are some whyche wyl vnderstõde this place and also the texte in the. xl viii. argument on this maner that

there

there shulde be no place of deserupnge / but yet there maye well be a place of punyshment. But this solucyon belydes that it is not grounded on scrypture / is verye slender. For I prayе you wherfore shuld theyr inuēcyon of purgatorye serue but to be a place of purgynge / punishment / and penaunce / by the which the soule shuld make satisfaccīō / that it myghte so deserue to entre in to the rest of heauen?

Blessed are the deed which dye ī the lord from hence forwarde / yee truelye sayeth the spyrete / that they may rest from theyr laboures. But theyr workes folowe with them. 50

This texte they vse in theyr soulemasses as though it made for purgatory. But surly me thynketh that it maketh moch agaynst thē For let vs enquyre of all the proctoures and fautoures of purgatorye / whether the soules that muste be prayed for / are departed in the lorde or not? And they must nedes answere that they are departed in the lord / for the vnfaythfull whyche dye not in the lorde muste not be prayed for. And therfore muste they be vpryght Chrysten soules whi che are tourmented / for the other are all dampned. Nowe saythe the texte that all suche deed as dye in the lorde are blessed: but what blessednesse were that to bryde in purgatory? And yf they wold here fayne a glosse (as theyr maner is when they are in a straye euer to seke a startynge hole Apoc. 14.

and

and saye that they are blessed because they are in a good hope/ although they haue not yet the rest/but must suffer before in purgatorye:that euasyon wyll not this texte suf-
Esai. 57. fer/for the texte sayth that they rest and are in peace as Esaias also sayeth in the. lvii. that the ryghtwyse(and euery saythful mā is ryghtwyse i the sight of god as we haue oftē proued before) when he departeth re-
Sapiē. 3. steth in peace as in a bedde. And sapiē. iii. it is sayed that the ryghtwyse soules are in peace:¶ so is it not possible that there shuld be such a paynefull purgatorye.

Thus haue we confuted Rastell: bothe his argumentes and also solucions/ for all that he wryteth is false and agaynst scripture. Furthermore / we haue brought in to proue that there can be no such purgatorye i. argumentes all grounded on scrypture. And yf neade were a man myghte make a thousande of which oure clergie shulde not be able to auoyde on.

Here I thinke some men wyll wonder that I haue the scripture so full on my syde because that there are certayn men / as my lorde of Rochestre and Sir Thomas more/ which by scrypture go aboute to proue purgatorye: and this is sure that scrypture is nyt contrary vnto it selfe. Therfore it is necessarye that we examine the textes whiche they bryng in for theyr purpose / makyng the processe both what goeth before ¶ what

cometh

cometh after. And then shall we easely perceaue the truthe/& how these two men haue bene pytuously deceaued. Fyrst I wyll answere vnto Master More which hath in a maner nothynge but that he toke out of my lorde of Rochestre / although he handle it more suttelye. And what soeuer is not answered in this parte/shalbe touched and fullye conuynced in the thyrde/which shall be a seuerall boke agaynst my lorde of Rochestre.

CO CO

¶ Thus endeth the fyrste boke.

¶ The seconde boke whyche is is an answere vnto Sir Thomas More.

W. moze.

After Woze begynneth wythe the selye soules of purgatorye & maketh thē to waile & lament / that they heare the worlde waxe so faynte in the faithe of christ that any mā shuld nead now to proue purgatorye to christē men / or that any man coulde be foounde which wolde in so greate a thynge so fullye and fastlye beleued for an vndouted artycle this. xv. hundred yeare / begynne nowe to staggar and stande in doubte. &c.

Brith

Verelye me thynketh it a foule faute so sore to stomble euen at the fyrste. It were a greate blotte for him / yf he shuld be compelled by good auctorytye to cutte of. iiii. hundred of his forsayed numbre. Nowe yf we can not onlye proue that he muste cutte of that. iiii. hundred yeare / but also bringe witnesse that it was neyther at that tyme beleued for an artycle of the faith nor yet for an vndoubted truthe: then I thynke ye wolde suppose this man sumwhat out of the way And that wyll I proue by goddes grace. Saint Iustayne was. iiii. hundred yeare after Chryste. And yet in his tyme was it not fullye and fastlye beleued for an artycle of the faythe / no nor yet fullye & fastly beleued to be true. For he himselfe wryteth in his enchiridion on this maner speakynge of purgatorye

gatozy. After he expounded the place of paule. 1. Cozin. 3. and had taken this wozde fyre not foz purgatozye/ but foz temptacion and tribulacyon / he added these wozdes in the 69. Chaptre. It is not incredyble that such a thynge shuld also chaunce after this lyfe/ and whether it be so oz not it maye be questioned ꝛc. Of these wozdes maye we well perceaue that he counted it not foz an article of the fayth neyther yet foz an vndoubted truth foz yf it had bene an article of the faythe/oz an vndoubted truthe: then wolde he not haue sayed/ potest etiam queri / that is to saye: it maye be questyoned / doubted oz moued: foz those holye fathers vsed not to make questions and doubtes in artycles of the faythe amonge them selues / neyther yet in suche thynges as were vndoubted true. They vsed not to dispute whether Chryste dyed foz oure synnes and rose agayne foz oure iustificacyon / but onlye beleued it. .1. Cozis

Roma. 4

Beside: that the occasiō why he wrote the boke entytled enchiridion was this. There was one Laurencius a chrysten mā/ whyche instantlye requyred of Saynt Austayne that he wolde wrzte hym a fozme of his beleue whyche he myghte continuallye bere in his hande and where vnto he shulde stycke. Upon this wrote him S. Austayne this lytle boke/where in he cōmaūdeth him not fullye and fastlye to beleue (these are

Master

Master Moores wordes (that there was a purgatory: but sayeth that it maye be questioned/doubted or moued whether there be such a place or not. Of this haue we playne euidēce that it was none article of the faith in S. Austaynes tyme (which was .iiii. hundred yeare after Christ) neyther yet vndoubted truth. And so may all men se that Master More is sore deceaued and sette on the sonde euen at the fyrst brunte and in the begynninge of his viage.

M. more. His secōd reason that he hath to proue purgatorye is this. The very miscreauntes and ydolatres/ Turkes/ Saracenes & paynims haue euer for the most parte thought and beleaued that after the bodyes are deceased: the soules of such as were neyther deedlye dampned wretches for euer / nor on the tother syde/ so good but that theyr offences done in this worlde haue deserued more punishment then they had suffered and sustayned there/were purged & punyshed by paine after the deeth/ere euer they were admitted vnto their welth and rest. And so must there nedes be a purgatory.

Frith I answere/if it were lawfull to requyre wysedō in a mā so wyse as Master More is counted/here wold I wysh hi a litle more witte/for I thinke there is no wysemā that wyll graunte this to be a good argument/ the turkes/ Sarzcenes / paynims & Jewes beleue it to be true/ergo we must beleue that it is

it is true: for I wyll shew you a lyke argument. The Turkes/ Saracenes/ paynims & Iewes beleue that we haue not the ryght Chryst/ but that we are all dampned which beleue in Chryste. Is it therfore true: shall we turne our faith because they beleue that we be deceaued? I thynke there is no man so folysche as to graunte hym this. But yf Master more wyll haue his reason holde/ he must argue on this maner: The miscreauntes and infydels before named beleue that there is a purgatorye and their beleue is true / therfore we muste beleue that there is a purgatorye. Nowe foloweth this argument sumwhat more formallye. Here might I put him to the proue of his minor: whiche is / that they beleue (in beleuynge purgatorye) is true: whiche thynge he shall neuer be able to proue. But I haue such cõfydence of the truth on my syde that I wyll take vppon me to proue the negatyue/ Euẽ that they beleue is not true as concerninge purgatorye. For these miscreauntes whych beleue purgatorye (beleue not that there is a purgatory for vs that be Chrystẽ: for they beleue that we are fallen from all truthe & vtterlie dãpned. But they thinke that there is a purgatorye for thẽ selues wherin they shalbe purged & punyshed vntyll they haue made full satysfaction for their synnes cõmitted: but that is false / for neyther Turkes Saracenes paynims nor Iewes which

beleue not in Christ haue or euer shall entre in to anye purgatorye/but they are all dāpned wretches because they beleue not in Jesu Chryst. Joan.3. Now sith they be deceaued/for they haue no purgatorie/ but are al dāpned as many as beleue not. Alas what blyndenes is that to argue that we must follow them which are bothe blynde and out of the ryght waye?

Iohn.3

After this disputeth he by naturall reason that there must be a purgatorye/ his disputacion cōtinueth a leffe and an halfe/ out of the whiche Rastell toke all his boke. And so are all his apparēt reasons disclosed before agaynst Rastell. Thē beginneth he wyth the scrypture/on this maner.

My More Ezechias

IT semeth verye probable & lykelye that the good kynge Ezechias for no nother cause wepte at the warnynge of his deethe geuen him by the prophete/but onlye for the feare of purgatorye.

Frith 4.Reg. 2. Esai. 38.

The storye is wrytten. 4. Regum. 2. And Esai. 38. Ezechias was syke vnto the deeth And Esai the pphete & sonne of Amos came vnto him sayēge/this sayeth the lorde / dispose thy house for thou shalt dye / and not lyue. He tourneth his face vnto the walle & prayed the lorde sayenge/ I beseech the lorde/ remembre I praye the/how I haue walked before the in the truth & in a perfeyte harte and haue done that thinge whiche is pleasaunte and acceptable before the. Then

Ezech

Ezechias wepte with greate crye[n]ge: these are the wordes of the texte. we can not perceaue by the texte that he was a greate synner/but rather the contrarye / for he sayeth that he hath walked before the lord i truthe and in a perfeyte harte/and hath done that thynge whych is pleasau[n]te and acceptable before the lorde. And therfore it is nothinge lyke that he shuld feare purgatorye neither yet hell. Thou wilt peraduenture aske me/ if he wepte not for feare of purgatory/ why dyd he then wepe? I wyll also aske you a questyon / and then wyll I shewe you my mynde. Christ dyd not onlye wepe/but sweeteth so sore that he swette lyke droppes of blonde runnynge doune vppon the erthe / whiche was more then to wepe. Nowe yf I shulde aske you why Christe feared and swette so sore: what wold you answere me? that it was for feare of the paynes of purgatorye? forsouth he that wolde so answere shulde be laughed to skorne of al the world/ as he were well worthye. wherfore was it then? Verelye euen for feare of deeth/ as it playnlye appeareth after: for he prayed vnto his father / sayenge: my father yf it be possyble let this deeth passe fro me. Mathewe. xxvi. So fearefull a thynge is deeth euen vnto the moost pureste flesshe. And euen the same cause wyll I assygne in Ezechias/that he wept for feare of deeth and not for purgatorye. Nowe proceadeth

I questyō to master More

Math 26

he further ꝛ promyseth to proue it by playne euydent textes/as it is very nedefull for the texte that he alleged before is sumwhat to farre wrested and yet wyll it not serue him.

W.more. Haue ye not (sayeth he) the wordes of scripture wryten in the boke of the kynges/ domin⁹ deducit ad inferos et reducit: Oure lorde bryngeth folke downe in to hell / and bryngeth thē thence agayne. But they that be in that where be dāpned soules be / they be neuer delyuered thence againe. wherfore it appareth well that they whō god delyuereth and bryngeth thence againe/be in that parte of hell that is purgatorye.

Frith 1. Reg. 2. This texte is wryten in the fyrste boke of the kynges ꝛ in the. ii. chaptre / and they are the wordes of Anna whiche sayeth: The lorde doth kylle ꝛ quicken agayne: he ledeth downe in to hell ꝛ bryngeth agayne. Here he thynketh to haue good holde. But surely his holde wyll fayle him / for in this one texte he sheweth hym selfe twyse ignoraunte. Fyrst because he knoweth not that the hebrue worde / sheol / doth not sygnyfye hell/but a graue or a pytte that is dygged.

Gene. 42. As it is wryten Gene. 42. Si quid aduersi-tatis acciderit ei in terra ad quā pergitis/ deducetis canos meos cū moerore ad inferos/ that is yf any euyll chaunce vnto my sonne Beniamin in the londe whether you go/you shall bryngе downe myn hoore heares with sorow vnto my graue/not vnto hell nor yet

vnto

vnto purgatorye/ for he thought neyther to go to hell nor purgatorye for his sonne/ but thought that he shuld dye for sorow yf his sonne had any myschaunce.

Beſydes that he is clene ignorannte of the comē maner of all prophetes which for the most parte in all pſalmes / himnes and other ſonges of praiſe (as this is) make the fyrſt ende of the verſe to expoūde the laſt & the laſt to expounde the fyrſt. He that obſerueth this rule ſhall vnderſtonde very moch in the ſcripture although he be ignorannte in the hebrue. So doth this place full well expounde it ſelfe wyth out any imaginacīō of purgatory. Cōferre the fyrſt parte of the verſe vnto the laſt and you ſhall eaſely perceaue it. The fyrſte parte of the halfe verſe is this. The lorde doth kylle / and that expoūdeth the tother halfe of this verſe wher he ſayeth/ he leadeth downe to hell/ ſo that in this place to kylle and to leade downe to hell is all one thynge. And lykewyſe in the ſecounde parte of the halfe verſe/ to quycke agayne & bryngē agayne is all one thynge. Nowe yf any man be ſuperſticious that he dare not vnderſtonde this thynge as figuratelye ſpoken/ then maye he referre it vpon them that God rayſed from naturall deeth as he dyd Lazarum. Ioan. xi. And all beit no man can denye but that this ſence is good & that the texte maye ſo be vnderſtonde / yet in my mynde we ſhall go more John. xi

nye

eye vnto the verye and pure truth/ yᵗ we expounde it thus. The lord doth kyll and quicken agayne/ he leadeth downe to hell & bringeth agayne: that is/ he bryngeth men in to extreme affliccyon and myſerye (whyche is ſygnifyed by deeth and hell) and after tourneth not his face vnto them & maketh them to folow hym. And to this well agreeth the

Pſal. 78. 78. Pſalme that ſpeaketh of the chyldrē of Iſraell (which figure his electe church and congregacyon) Theyr yeares paſſed ouer in perpetuall trouble/ when he diſtroyed or killed them/ then they ſought him/ they tourned and beſought him beſtye. He meaneth not here that he had fyrſt kylled them by tē porall deeth and after theyr deeth made thē to ſeke him: but that he had wrapped them in extreme afflicyons and perpetuall troubles/ and that he ſore ſcourged them when they brake his commaundementes and yet after turned his mercyfull face vnto them.

FInallye/ yᵗ you wyll haue the pure vnderſtondinge of this place. Note the wordes

Daniel. 3 of the. iii. chyldrē dani. 3 which were caſt in to the fornace of fyre and yet preſerued frō deth thorow the myghtie hāde of god/ their wordes and ſonge was this: Benedicite ananias/ azaria/ miſael domino/ laudate et ſuperexaltate eum in ſecula: quia eruit nos de inferno/ et ſaluas fecit de manu mortis/ et liberauit nos de medio ardentis flamme/ et

de me-

de medio ignis eruit nos. That is: blysse ye ananía/azaría/& mísael the lorde: prayse and auaunce him for euer. For he hath plucked vs out of hell/ & hath saued vs from the power of deeth. He hath deliuered vs from the middes of the burning flãme & hath plucked vs out frõ the middes of the fyre. Here may you se the same maner of speakynge & how the last ende expoũdeth the beginynge. These chyldren saye that god hath plucked them out of hell/and yet were they neyther dampned nor in purgatorye nor deed. But the nexte parte of thys verse expoundeth theyr meanynge whyche sayeth: he hath saued vs from the hand of power of deeth. So maye ye knowe that to be plucked out of hell/ and to be saued fromthe power of deeth / are all one thynge. And agayne where they saye that God hath delyuered them frome the burnynge flamme / and that he hath plucked them frome the mydes of the fyre / is all one sense as euerye chylde maye well perceyue: and therfore is Master More to blame to be so busye seynge he vnderstondeth not the phrase and maner of speach of the scripture.

When bryngeth he in the prophete zacharie whyche sayeth. Tu quoq; in sanguine testamẽti tui eduxisti vinctos tuos de lacu in quo nõ erat aqua. Thou hast in the bloude of thy testamẽt brought out thy boũ dẽ prisoners out of the pitte or lake ī which there

M More zacharie.

there was no water. Nowe in hell is there no redemption/ & in lymbo patrum the soules were in rest: wherfore it appereth clerely that those pryseners whyche he brought out of theyr payne/he brought onlye out of purgatorye.

Frith zachar.9. This texte is spoken zacharie. 9. for a full answere of this texte I neded nomore but to bringe the auctorite of my lorde of Rochestre againste him. For he expoundeth

Psal.66. the place of the psalme. 66. for purgatorye/ whyche sayeth. Transiuimus per ignem et aquam et adduxisti nos in refrigerium we haue gone thorowe fyre and water & thou hast brought vs into coleneſſe: If this texte of the Psalme serue for purgatory whyche saieth that there is both fyre and water/as my lorde of Rochestre doth afferme & bringeth also origene to conferme it/then cā not this place of zacharye serue/ whyche sayeth that there is no water. And so must Master More nedes be ouersene / for Origine & Rochestre be able to way vp him. Here myght I saye vnto them both that they shulde first agre with in them selues and then wolde I shape them an answere. How be it I know my parte so sure that I wyll confute them bothe/ and proue that neyther nother place speaketh any thynge of this paynfull purgatorye that they describe. But my lorde of Rochesters auctorite shall be differred vntyll the thyrde parte whych shalbe a seuerall

More & Rochester can not agre.

boke

boke agaynst hym.

This place verely approueth not purga
tory but sheweth the vertue of christes re=
demption which thorowe his bloude rede=
med his captiues & prisoners that is to say
thē whom he foūde bounde with the strōge
boundes of synne to euerlastynge dāpnaciō
which were subiectes vnto the deuell & the
extreme enemies of god/but why calleth he
thē his? verely because they were chosen in
Christe Iesu before the begynnynge of the
worlde/that they wythe him & thorow hym
shuld enioye the euerlastynge enherytaunce
of heauen. why are they called bounde and
prysoners? Surely because they were cap=
tyues/bounde & emprysoned vnder the deuel
thorow the synne that Adam cōmitted. Ro
ma. v. why sayth he that he delyuered them
out of the pytte where in is no water? For=
sooth that is euen as moch to saye/ as he de
lyuered them out of hell & from eternall dāp
nacion. Thou wylt happlye say/ he delyue=
red them not out of hell & from eternall dāp
nacyon / for his prysoners that is to saye /
they that shalbe saued neuer came there. I
answere/that they shulde wythout doubte
haue gone thyther & haue bene dāpned per=
petually/except that christ by his deeth had
delyuered & losed thē. And therfore sayth the
scripture that Christ delyuereth vs out of
hel/because he sauyth & deliureth vs that we
come not there/which els shulde surely entre

Roma. 5.

entre

in to it for euer. It is also a comen maner of speach amonge vs / yf a mā shulde go to prisō for debte or any suche matter/ & one of his frendes come in the meane ceasō which pacefyed the aduersaryes and payeth that debte/then maye we well saye/that he hath delyuered this man out of prison although he came not there/but shulde haue gone thyther. And lykewyse whē we say that such a man hath delyuered his frende from the gallowes/we meane not that he was all ready hanged/for thē were the delyueraūce to late but we meane that he delyuered him that he shulde not be hanged. Furthermore if a mā might be bolde to aske Master Woze whether Chryst haue redemed / loosed & delyuered him in the bloude of his testament. I thynke he wold answere yee. Nowe yf we shuld aske him forther/ from whēce he hath delyuered him. I am sure he is not so ignoraunte as to saye that chryst hath deliuered him from purgatory/ but euen that he hath delyuered him from eternall deeth & damnacyon. And so hath Chryste delyuered vs from the pytte wherin is no water / that is to saye/from hel and euerlastinge dāpnacion / not that we were in hell all readye (although we were bounde vnder synne & readye to be cast therin / but because we shulde not entre in to hell. This is the pure vnderstōdinge of the texte. Here myght I dispute with him both of hel & of limbus patrū but

A questiō to master Woze.

because

because I will be as short as possible is I will referre that vnto I another occasiō that I may reason with him sumwhat at large.

AN other place is there also in the olde testamēt that putteth purgatory quyte out of question. For (sayeth he) what is playner then the places whyche in the boke of the Machabees made mencyon of the deuoute remembraunce/ prayoure / almoyse & sacrifyce to be done for soules/whē the good and holye man Judas Machabeus gathered monye amonge the people to buye sacrifyce wyth all to be offered vp for the soules of them that were ded in the bataple. what thinke ye hynde they here? Surely a verye shamefull shyfte & are fayne to take them to that talkinge which is theyr shoteanker alway/ when they fynde the stormē so greate that they se theyr shyppe goeth al to wracke. For fyrst they vse to sette some false glosse vnto the texte/ & yf that helpe not / then falle they to a shamefull boldnesse / and let not to denye the scrypture and all. M. more. Machabeus.

The place whyche he recyteth is wrytten. 2. Mach. 12. And to saye the truthe / the boke is not of sufficient auctorite to make an artycle of oure fayth: neyther is it admytted in the canon of the hebrues. Here he obiecteth that the churche hath alowed it / and the holye Doctoures /as Saynt Hierome. S. Justine & such other I answere S. Frith 2. Ma. 12.

Hieromes

Hieromes mynde is opened vnto vs by the pystle which he wrote before the prouerbes of Salomon / his wordes are these. Sicut Judith et Tobye et Machabeorum libros/ legit quidē eos ecclesia /sed inter canonicas scripturas nō recipit / sic et hec duo volumina legat ad edificationem plebes / nō ad authoritatē ecclesiasticorum dogmatū confirmandū. That is lyke as the church doth read the bokes of Judith /Tobias/ and the Machabees / but receueth them not amōge the canonicall scriptures / euen so let it read these two bokes (he meaneth the boke of sapience and ecclesiasticus) vnto the edifyēge of the people/ not to confyrme the doctrine of the church therby. And it is nothige lyke that S. Augayne shulde dissente from S. Hierom/ for they were both in one tyme/ pee and saynt Hierō out lyued saynt Austayne. And therfore the church coulde not admitte any such bokes eyther before saynt Austaynes tyme or in his tyme/ but that saint Hierom shuld haue knowne of it. And so maye you gather that yf saynte Austayne alowe these bokes/ or els saye that the church hath alowed thē/ you maye not vnderstōde that they haue alowed / receaued them as canonicall scrypture/ for then you make saynte Hierom a lyar. But thus you must vnderstonde it/ that they haue receaued them to be red for the edefyinge of the people/ and not to confyrme the doctrine of the church or ar

ticles

ticles of the fayth therby accordynge to S. Hieroms exposicio. Now maye you se that oure shoteanker (as he called it) is so stronge that all his stormes and waues cā not once mowe it/for we trnye not but that the boke is receaued of the churche to be red and we shew by sayut Hierome for what entent it is receaued and red/not to proue any artis cle of oure fayth therbye/but onlye to ordre oure maner of lyuinge therafter in such poi tes as are not repugnaunte vnto the canonicall scripture.

But yet for this once/ to do the mā plea sure we wyl let slyppe oure shoteanker and take the sees with him. And for all theyr fu ryous wyndes and frothye waues/ we wyl neuer stricke saile/so stronge is oure shyppe so well belanched. Be it in case that this boke of the Machabees were of as good au ctorite as Elay: yet can he not proue this furye and paynefull purgatorye therbye. For it speaketh not one worde neyther of fyre nor payne/ but it speaketh of a sacry fyce offered for the deed that they myght be losed from theyr synnes / because there is a resurreccion of the deed / whiche maye well be without any paine or fyre. So that this conclusyon is verye bare and naked: It is good to offer sacrifice for the deed that they may be loosed from theyr synnes/ergo there is a sensible fyre whyche dothe punysshe the holye and chosen people of God. I am sure

there

there is no childe/but he may perceaue that this argument is nought.

2 Beſydes that it is to be doubted whether Iudas dyd wel or not in offeringe this ſacrifyce. And therfore oughte we not of a folyſh preſumpcion to folowe his facte vntyll we knowe how it was accepted. Peraduenture thou wylt ſaye that the dede is commended in the ſayed texte/ where it ſayeth: But becauſe he conſydered that they whyche wythe godlynes had entred theyre ſlepe(that is theyr deeth)had good fauoure layed vp in ſtore for them / therfore is the remembraunce to praye for the deed holye and holeſome/that they maye be looſed frō theyr ſynnes. I anſwere / that the perſones which were ſlayne in the battayle for whō this prayer and ſacrifyce was made / were founde to haue vnder theyr clokes oblacyons of ydolles whyche were at Iamniam/ and for that cauſe were they ſlayne as it is playne in the texte / yee and all the hoſte prayſed the ryght iudgement of god. Now theſe men that were ſo ſlayne were dampned by the lawe. Deuteronomion. vii. whyche ſayeth. The images of theyr goddes thou ſhalte burne wythe fyre / and ſe that thou couette not the ſyluer or golde that is on them nor take it vnto the leſt thou be ſnared therwyth / for it is an abompnacyon vnto thelorde thy God. Bringe not therfore the abominacyon vnto thyne houſe leſt

Deute. 7.

thou

thou be a dampned thynge as it is: But vtterlye defye it and abhoꝛre it foꝛ it is a thynge that muſt be deſtroyed. Of this may we eaydentlye perceaue / that all be it Judas dyd this thynge of a good mynde / yet was he deceaued / foꝛ his ſacryfice coulde nothynge helpe them ſyth they were dampned by the lawe / and entred not theyꝛ ſiepe with godlyneſſe as he ſuppoſed.

Hurthermoꝛe / it is eaydẽt that the Jewes had ſacryfices foꝛ the ſynnes of thẽ that ſyned Leuitici. 4 5 6 ꝛc. But how knew they that theſe ſacrifices ſhuld extende them ſelues vnto the ſynnes of the deed? And they were commaunded vnder the payne of curſynge that they ſhulde adde nothynge vnto the woꝛde of God. Deutero. 12. Merely it is lyke that the pꝛeaſtes euen at that tyme ſought theyꝛ owne pꝛofyte / abuſed the ſacrifyces / and deceaued the ſimple people. 3 Deute 12.

Maſter Moze alſo ſayeth / that the monie was ſent to buye ſacrifices which ſhuld be offered foꝛ the ſynne of the ſlayne. Nowe knoweth euerye chꝛyſten that all maner of ſacrifices and offerynges were nothynge but figures of Chꝛyſt whyche ſhuld be offered foꝛ the ſynne of his people. So that when Chꝛyſt came / all ſacrifyces and obſeruaunces ceaſed. If thou ſhuldeſt nowe offer a calfe to purg ethy ſiñe / thou were no doubte iniurious vnto the bloude of Chꝛyſt / foꝛ yf thou thought his bloude ſufficient / then 4

woldeſt

woldest thou not seke an other sacrifice for thy synne.

5 yee I wyll goo further with you there was not one sacrifyce in the olde testamēte that purged or toke awaye synne. For the bloude of oxē or gootes can not take away Hebre.10. synne Hebre.x. But all the sacrifices which were then offered / dyd but signifye that Christ shuld come and be made a sacrifyce for vs/ which shuld purge oure sinne for euer Now were theyr sacrifyces & oblacions instytute of god and yet could they not take awaye synne. But onlye signifyed that Christ thorowe his bloude shulde take it awaye / what madnes then is come in to oure brayns that we thynke that oure oblaciōs which are ordeyned but of oure owne imaginacion shuld take away synne?

6 what yf Iud as gathered suche an offerynge in the olde testament/shuld it then folowe that we must do so to / whiche knowe that Christ is come and that all oblacions are ceased in hym? shall we become Iewes and go backe agayne to the shadowe and ceremonye sith we haue the bodye & signyficacyō which is Christ Iesu? Be it that Iudas were a holye man/myght he not do yet amisse? Be it in case that he dyd well / shall we therfore streyght wayes out of his worke grounde an article of oure faith? Dauid was an holye man and yet commytted he both murther & aduoutrye shall we wythe

out

out further enserchinge the scriptures streyghte wayes folowe his example. Abraham was an holye man and was commaunded of god to offer his owne sonne/ shall we offer oure chyldren therfore? Gedion and Josua destroyed the vnfaythfull kynges and prynces and did wel an were preysed of god Must we do so too? And wherfore shall we more folowe the example of Judas then of the other? Shall I tell you whye? Verelye for this example of Judas bryngeth monye vnto oure spyrytualtye. These .xii. thousande drachmas shine so bryght in theyr yes/ that without other candell lantren or spectacles they haue espyed an artycle of oure fayth: you maye not consydre that they haue take this texte of. xii. thousande drachmas for a pystle in soule masses / for then paraduenture you myght fall in to some shrewed suspeccyon / that they shulde do it of couetousnes/ whiche faute can not be espyed in oure spyrytualtye/ as you know well ynough.

He that holdeth any ceremonye of the lawe as necessarye / is bounde to kepe and fulfylle the hole lawe. This is euydent of Paule. Gala. 6. where he sayeth / If ye be circumcysed / then are ye debtoures to fulfyll the hole lawe. That is yf ye put any cōfydence in circumcisyō or recounte it as necessarye (for els it is of it selfe/ neyther good nor euell) then make you youre selues bōde vnder the lawe which burthen neyther we 7 Gala. 6

Actes. 15. not oure fathers coulde beare / and tempte god. Mat. xv. And this sacrifice of Judas was but a ceremonye / signifyed that christ

Rastell shuld with his bloude quenche oure synnes. ergo. he that kepeth or counteth this ceremonye as necessarye (as are all the artycles of the faith) with raytiue hi selfe vnder the law / tempteth god to speake no more scharpelye.

2 yet wyll I go a lytle nere vnto you. Judas him selfe beleued not that there was a purgatorye. For in the tyme of the olde testamente there was no purgatorye as the scholeme graunte thē selues but only a place of rest whyche they called limbus patrum: wherfore they are pytuously deceaued that wyll proue purgatorye by the textes of the olde testament / sith / as they saye thē selues / there was no purgatory at that tyme.

9 Fynallye / I can not fynde a place that of it selfe more properlye confuteth this phā tasticall purgatory / thē with this same texte which they stricke so fore to imagenige that it stablysheth purgatorye. The texte sayeth on this maner / excepte he had hoped that whych were slayne shuide ryse agayne / It shuld seme voyed and in vayne to praye for the deed. If you sayne a purgatorye / then must this texte nedes be false: for be it in case that the deed shulde not ryse agayne. Nowe saythe the texte that it were voyed and in vayne to praye for the deed yf they shuld not ryse agayne. But yf there were

a purgatorye

a purgatorye wherin they shulde be purged and purysshed in the meane season: the were it not in vayne to prayе for them to deliuer them out of that payne / but rather were frutefull and necessary although they shuld neuer ryse agayne. And therfore yf this text be of auctorite / is it impossible that there shuld be any purgatorye / neyther is there a any texte that in my iudgemēt cā better vn dermyne purgatory and make it fall.

Paraduēture you desyre to knowe my mynde in this place / and that I shulde expounde vnto you what Judas ment in his oblacyon sith he thoughte of no purgatorye as the forsayde texte doth well specefye. Receyue I thike that Judas bileued that there shulde be a resurrectyon / as this texte prayseth hym / sayenge / thynkynge well and deuoteye of the resurrectyon. For emonge the Jewes there were manye that bileued not the resurrectyō of oure flesshe / and they that bileued it were yet so rude and ignoraunte / that they thought they shulde ryse but to obtayne a carnall kyngdome and haue theyr enemyes subdued vnder them wythout rebellyō. And therto sticke the iewes vnto this daye. And it is mooste lyke that this shulde be his meanynge / we shall all ryse agayne / and possesse this londe in peace / and these men whych are slayne are out of the fauour of god because they haue contrarye to the lawe. Deute. vii. Take of Deute. 7.

the Idolles oblacions/therfore is it best that we sende a sacrifyce vnto Jerusalem to pacefye the wrath of god towardes them/ lest when they ryse agayne the lorde shuld sende some plage amongest vs for theyr transgression which they cõmitted whyle they were here lyayngе. If any man can better gesse I am well content to admitte it/but this is playne ynough: he thought that this sacrifice could not helpe them before they shulde ryse agayne/which doth fully destroye purgatorye. For where he sayeth that it were voyed and in vayne to praye for the deed excepte they shuld ryse agayne: Is euen as moch to saye vnto him that hath any witte as that this prayer & sacrifyces can do the no good before they be rysen agayne frome deeth: for els were it not in vayne to praye for them although they shulde neuer ryse agayne. Is by example/yf I saye to a man that he shall neuer obtayne his purpose excepte he shulde sue to the kynges grace/it is euen as moch to say to a mã that hath any wytte/ as he shall neuer obtayne his purpose before he hath sued to the kynges hyghnes.

My Moze is lyke to be proued an Idiõt

Master moze goeth aboute to iest them out of countenaunce whyche saye that the boke of Machabees is not autentyke because it is not receaued in the Canon of the Hebrues and saieth that by this reason we may also denye the boke of sapience & proue

our

oure selues insipientes: but verily/ yf he admitte the boke of sapience to be true and auctentyke/ I trust nis it wyll goo nye to proue him an insipient for grauntynge that there is a purgatorye. Reade the .4. argument a gaynste Rastell and then iudge whether I saye true or not.

Hetherto haue I letsuppe oure shotanker and haue rumme the fees withe hym/ grauntynge hym for his pleasure that this boke shulde be of as good auctorite as Esai. Not that the church or holye doctours/ or any wyse man supposeth it be of so good auctorite/ but onely to se what cõclusiõ myght be broughte vppon it (that onte graunted) And yf any man wolde requyre my iudgement as concernynge this boke/ I wolde shortelye answere that eyther this boke is false/ of no auctorite/ or els that Christ his Apostles all holye doctoures and holye men therto are false and without auctorite For he that admitteth prayers and sacrifice to be done for the dede/ yee and also affirmeth that they are holye and holesom for suche synnes as are dampned by the lawe of god (whiche are in verie verye mortall) doth not he agaynst the worde of God/ yee and also againste the comen consent of all men. But this boke doth so: whyche admitteth prayer & sacrifyce to be done for the dede that were slayne in the battayle for theyr offence/ yee & also dãpned by the law. Deutero. 7. Now

concludo

conclude your selues what ye thinke of this boke.

Thus much hath Master Moze brought (to proue his purpose) out of the olde testament and I thynke ye se it sufficientlye answered. And now he entendeth to proue his purgatorye by good and substan-

tyall auctorytes in the newe

Testament also.

My Moze. 1. Iohn. 5. Iust let vs cõsidre (saith Master Moze) the wordes of the blessed apostle & euangelist S. Ioan where he sayeth. Est peccatum ad mortẽ/nõ dico vt pro eo roget quis. There he saith he som synne that is vnto the death/I byd not that any man shulde pray for that/this synne as the interpreters agree is vnderstonden of desperacyon and impenitrie as though sayut Ioan/wolde saye: that who departe out of this worlde impenitent out of desparye/any prayer after made can neuer stande him in stede. Then it apereth clerelye that sayute Ioan meaneth that there are ther whiche dye not in suche case for whom he wolde men shulde praye/ bycause that prayer/to such soules maye be profytable. But that profyte can no man take heyuge in heauen where it nedeth not/ nor beynge in hell where it boteth not/wher fore it appeareth that suche prayer helpeth onlye for purgatorye/ whyche thou muste

therfore we rede scripture except thou deny
sayntt Johan.

The texte is wrytten 1. Joan. 5. wyche Frith
sayth: there is a synne vnto the deeth / I byd 1. John. 5.
not that any mā shal praye for that. In this
place doth Maister more vnderstode by this
worde deeth / temporal deeth / and then he ta-
keth his pleasure. But we wyll desyre hym
to loke vp, synes ahoue, & not to snatche one
pece of the texte on this facyon. I wyll re-
herse you the hole texte; then ye shall heare
myne answere. The texte is this / yf any mā
perceaue that his brother doth synne a synne
not vnto the deeth / let hi aske & he shall geue
him lyfe / to the that synne not vnto deeth.
For there is comme sinne that is vnto deeth
I byd not that any mā shuld praye for that
Now marke myne answere. Deeth & life be
contraryes and both wordes are in this text /
therfore yf you vnderstode this worde deeth
for temporall deeth / then must you also vn-
derstode by this worde life / temporal lyfe. And
so shuld ours prayer resore nat against vn-
to temporall lyfe. But I ensure you / maistre
More taketh this worde deeth so cōfusedly
that no man can tell what he meaneth. For
in one place he taketh it for temporall deeth
sayenge: who so departe out of this worlde
impenitnet. &c. And in another place he
is compelled to take it for euerlastynge
deethe. Therfore wyll I shewe you the
verye vnderstondynge of the texte. And

better

hertes interpreters desyre I none the Christ himselfe which sayed vnto the pharisees/ euery blasphemye shall be forgeuen/ but the blasphemy against the holy goost (which S. Jhō calleth a synne vnto the deeth) shal neuer be forgeuen/ but is gylty vnto euerlastinge dā
Mar. 3. nacīō. Mar. iii. what synne or blasphemie is this? verely that declareth he. Mar. sayēge They sayed that he had an vncleane spyrete/ that was the synne vnto deeth euerlastynge/ that was the synne/ that shulde neuer be forgeuen. He proueth so euydentlye vnto them that his miracles were done with the spyrete of god/ that they could not denye it. And yet of an hardē & obstynate harte/ euen knowinge the contrarie/ they sayed that he had a deuell with in hi. These pharisees died not forth with/ but lyued paraduenture many yeares after. Notwythstondynge if all the apostles had prayed for these pharisees whyles they were yet lyuinge/ for all that theyr synne shulde neuer haue bene forgeuen them. And truth is that after they dyed in impenitencye & desperacyon/ which was the frute of that synne/ but not the synne it selfe

The pure vnderston dynge. Now se ye the meanynge of this texte/ & what the synne vnto deeth or against the holie ghost is. If any mā perceaue his brother eo synne a synne not vnto deeth/ that is not against the holy ghost: let him arise & he shal geue him lyfe/ that is/ let hi praye vnto god for his brother & his synne shalbe forgeuen him.

him. But if he se his brother syne a syne vn-
to deeth/that is/against the holy goste/ let hi
neuer praie for him for it boteth not. And so
is not the texte vnderstonde of prayer after
this lyfe (as Master Moze imageneth) but
euen of prayer for oure brother which is ly-
uynge with vs.

Notwithstõdinge this syne is not light
ly knowne/ excepte the persone knowlege it
himselfe/ or els the spirete of god open it vn-
to vs. Therfore may we praye for all men /
excepte we haue euidẽt knowlege that they
haue so offended as is before rehersed. And
thus is his texte takẽ from him wherewith
he laboureth to proue purgatorye.

what saye they to the wordes of S. Jhõ M Moze
Apoca. v. I haue harde (sayeth he) euery cre Apoca. 5.
ature that is in heauen and vppon the erth
and vnder the erth / and that be in the see /
all thynges that be in them/ all these haue I
harde saye/ benediction / honoure / glorye
and power for euer be to him/ that is sytting
in the trone and vnto the lambe. By the cre
atures in heauen he meaneth angelles. By
the creatures vppõ the erth/ he meaneth mẽ Note.
By the creatures vnder the erthe / he mea-
neth the soules in purgatorye. And by the
creatures in the see he meanethe men that
sayle on the see.

By this texte I vnderstonde not onlye Frith
angelles and men/ but also heauẽ and erthe
and all that is in thẽ/ euẽ all beestes/ fishes/
wormes/

wormes / and other creatures and thynke that all these creatures do prayse the lorde. And where he ranketh the creatures vnder the erth for the soules in purgatorye: I take it for all maner of creatures vnder the erth / bothe wormes vermyn and all other. And where he draweth the text and maketh the creatures in the see / to sygnifye me that are sayling on the see: I saye that the creatures in the see do sygnifye fysshes / and suche other thynges / as that S. Ioan by this texte ment euen playnlye that all maner of thynges gene prayse vnto god vpon the lambe / yee I dare be bolde to adde that euen the verye deuils and dampned soules are compelled to prayse him. For theyr iust punysshment commendeth his puysaunte power and rygh-twysenes. Neyther readest thou ta wondre or thynke this any newe thynge for Dauid in the 148. biddeth serpentes beastes & bydes to prayse the lord / as it is also wrytten Danie. iii. And Paule sayth Rom. 8. All maner of creatures longe for our redempcion prayse god for it / yee and mourne that the last day is not yet come that the elect children of god myght entre into rest: for then shal also those creatures be delyuered from theyr corrupcion and bondage into the lyberte and glorye of the chyldren of God. Now iudge christen reader whyche sentence standeth moste wyth the scripture and glorye of god.

My More Dothe not the blyssed apostle Saint Peter as

ter as it appeareth. Actes. ii. saye of oure saioure Christe in this wyse. Quem deus suscitauit solutis doloribꝰ inferni. In these wordes he shewed that paynes of hell were loosed: but those paynes were not the paynes of dampned soules. And in limbo patrū there was no payne/ergo it was the paine of purgatory which he loosed.

Alas what shall I saye? I am in a maner compelled to saye that this man wandereth in wylfull blyndnesse. For els were it not possible that he shuld erre so farre as to bynge in this texte for his purpose. The wordes of Peter are these/ye mē of Israell heare these wordes: Jesus of Nazareth a mā sette forth of god for you wyth powers/ woundres and tokens whych god hath done by hym amonge you (as you youre selues knowe) after he was delyuered by the purposed councel and for knowlege of god/and you receaued him of the handes of the wycked/ye crucifyed and kylled hym/whome God hathe rayled dissoluynge the paynes of deethe/for it was impossyble that he shulde be subdued of it. Here in steade/ of these wordes/the paynes of deeth/he setteth the paines of hell (as it is most lyke) euen of a purposed decepte. For all be it the man wolde not take the payne to reade the greke/yet yf he had but once loked vppon the translacion of his oldefrynde and companion Erasmus/it wolde haue taught hi to haue

Frith

to haue saied solutis wloribus mortis/that is/dissolupnge the paynes of deeth / accordynge to the greke & verye wordes of Luke which wrote these actes in the greke tōgue.

And alveit the olde translacion vseth this worde infernus/ which is dyuersly taken in scrypture/both for deeth/ for a graue & for hell/ yet in this place is Master More wythout excuse which calleth it hell in oure Englysshe tongue. For al be it the worde of it selfe were indifferent in the latyne / yet it is not indifferent in the Englysh. For there is none Englysh mā that taketh this worde hell/eyther for deeth or for a graue/ noo not Master More himselfe. For fyrst he trāslateth the texte falsely callynge it hell/ & thē he discanteth on a false grounde & calleth hell not deeth/but purgatorye. when S. Peter brought in these wordes for no nother purpose but to proue that chryst was ryssen frō deeth thorow the power of his father/meanynge that god the father dyd rayse his sōne Chryst notwythstondynge the sorowfull paines & panges which he suffered vnto the deethe / for it was impossible that Chryste shuld be vtterlye subdued of deeth. So that this texte proueth no more purgatory/ then it proueth that Master More was hyred of the spiritualtye to defende purgatory. Wherides that / yf it shulde serue for purgatorye (which no wyseman wyll graunte when he seeth the processe of the texte) it shulde proue

nothynge

nothinge but that Chryste shulde lye in the paynes of purgatory / vntyl god his father had holpe him out/for the paynes which he speaketh of/ were Chrystes paynes/ whiche no man can denye yf he reade the texte. But whate a fonde opinion were that/ to fayne that chryst which was without syñe shulde be tourmẽted in the paynes of purgatorye.

The blessed apostle Paule in his fyrste epystle to the Corinthians the thyrde chaptre speakynge of oure sauyoure Chryst the verye and onlye fundacion of all our fayth and saluacion/sayth: If anye mã bylde vpon this fundacion golde / syluer/ precyous stones/wod/haye or straw/ euery mãs worke shalbe made open/for the day of the lorde shall declare it/for in the fyre it shalbe shewed/ and the fyre shall proue what maner of thynge euery mannes worke is. If any mãnes worke that he hath buylded theron do abyde/he shall haue a rewarde / yf any mãnes worke burne/he shall suffre harme / but he shalbe safe/ but yet as by fyre. And finally concludeth that this worde fyre/must signifye the fyre of purgatorye. W More 1. Cor. 3.

He that consydereth the ordre or processe of the texte shall easely perceyue that this mã erreth: for the texte speaketh of the preachers / & blameth the Corynthiãs that they made suche sectes & dissensions emonge thẽ selues/for one sayde that he was Paules man & helde on his syde. In other sayed that he was Frith

he was Petres man. The thyrde dyd sticke to Iopollo and so forth / euen as our fryres do now a dayes/one secte holdeth on sayne Fraunces/on other of sayne Dominike/the thyrde of sayne Austyne.&c. ℣. Paule rebuked these sectes and called the persones carnall/ commaundynge them to take Chryste for theyr hed and to cleane onlye to hym. And as for Appollo/Peter and Paule / he saith that they are but ministers of the worde/euery mā accordinge to the gyfte geuen him of god/the one more the other lesse.

Paule planted Apollo watred / that is / Paule set the Corinthiās in the grounde of Chrystes sayth/& thē came Apollo and preached them further of Chryst and comforted thē to abyde in the waye whiche they walked in. Howe be it /it was onlye God that made them prosper in the worde and gaue the encreasse. Neuertheless euery man shall receue accordige to his labour. If he preach moch the more shalbe his rewarde/ if he preche litle/therafter shall he be rewarded. For we are goddes workmē to preach his worde & you are goddes husbandrye whō we must tyll and dresse in declarynge you the worde and perpetuall wyll of god/you are become goddes buildinge thorow the grace of god/ whith he hath gyuen me/ whō we must frame & so couch by the worde of God that we may make of you a temple of lyuynge stones. Lyke a wyse workemaister haue I layed the

ed the fundacyon/ for I fyrst begāne to pre-
che you Christ. Now cometh there an other
and buylded vppon this my fundaciō entē-
dynge to enstructe you further in the wayes
of Chryst. But let euery mā take hede howe
he buyldeth or preach vnto you/ for no man
can laye any other fundacion then is layed
alreadye/ for all oure buyldynge and prea-
chynge leneth only on this poynte and prin-
cipall stone/to declare vnto you what christ
hath done for you.

If any buylde on this fundacion golde/
syluer/or precyous stones/that is: if any mā
preach purelye the worde of god / whiche is
lykened to golde/syluer/and precious stones
because that as these are not cōsumed with
materyal fyre/but rather made more pure/
euen so the pure worde of god suffreth ney-
ther hurte nor damage i spiritual fyre/that
is temptacion and persecucion.

Or els yf any mā buylde vppon this fū-
dacyon wood/ haye/ or stubble/ that is/ if a
man of good entēt (but yet thorowe ignō-
raunce) preach and teach you to stycke vn-
to ceremonyes and mennes traditions (al-
though they seme neuer so glorious) and to
soch thynges as are not grounded on scrip-
ture(as sayne Cipriane taught and defen- Cipriā
ded to rebaptise hym/that was once bapti-
zed and after fallen into heresye/ye and ma
nye Bisshopes consented vnto him/yet was
it surelye a greate errour) this is wod /

haye

haye and stubble that cā not endure the fire of tēptacion and lyght of goddes worde.

Euery mānes worke shalbe declared for the daye shall open it. Albett it prospere for a season in the darke and can not be perceyued/yet when the daie cometh/which is the lyght of goddes worde/it shalbe espyed and iudged. The daye shall open it that shalbe reuelated in fyre/& the fyre shall proue euery mandes worke what it is. Fyre sygnifyeth temptacion/tribulaciō/persecucion &c. whiche shall proue euery mannes workes. If a nye mannes worke that he hath buylded w abyde this fyre/that is/ yf the worde that a man hath preached do abyde all assautes & tēptacions / it is a token that they are surelye grounded on the scrypture of god/and thē shall the preacher receyue his rewarde If any mannes worke be burnte/ that is yf the preachers wordes wyl not abyde the try all and lyght but vanysh awaye / then is it a token that they are not wel grounded on scrypture/and so shall he suffre hurte/ for it shalbe a greate crosse and vexacyon to the preachers harte that he hath bene so deceyued himselfe and hathe also led other in to his errour. Notwithstōdinge he shalbe saued/because of his fayth in the fundacyon/ which is Chryst and his ignorannce shalbe pardoned syth he erreth not of a malycious purpose but of a good zele. But yet shall it be as it were a fyre to him/for it shall greue

his

his harte to se that he had laboured in vaine & that he must destroie the same which he before thorow ignorance preached: this is the pcelle & pure vnderstondynge of the texte.

There is no man but he graunteth that these wordes/ fundacion/ layinge of fundacyon/ buyldynge/ golde/ syluer/ pretyous stones/ wod/ hey & stubble are figuratyuelye spoke: and why cā they not suffre that this worde fyre be so taken for. But where they fynde this worde fyre/ what soeuer the procelle be/ there plante they purgatorye by and by/ wythout any further consyderacio. And yet yf they had any iudgement at all/ they myght well perceaue by Paules owne wordes that he toke not this worde fyre for materyall fyre/ as they grossely imagyne but proceded in his allygorye & spake it figuratiuelye: for Paule sayeth/ he shalbe saued/ but so as it were thorowe fyre. Marke well his wordes/ he sayeth not that he shalbe saued thorow fyre But as it were thorow fyre/ signifiege that it shalbe a greate greffe & perpetuo vnto him. So that by these wordes of Paule/ a perye chylde may perceaue what he ment.

Furthermore/ yf they be so styfnecked that they wyl not bow to the truth/ but still persewer in theyr owne phantasyes sayinge a purgatory ons of this place: then wyll I boldely saye vnto the that there shall no mā entre into it but onely preachers. For in this

place paule onlye speaketh of them/ and affyrmeth that it is theyr preachynge and lernynge that shall be so proued thorowe fyre/ and that suche a preacher shall be saued/ but yet as it were thorowe fyre. And therfore maye the temporaltye be of good comforte/ for I promyse them that by this texte they maye neuer haue hurte in this theyr paynfull purgatorye.

(b) More Wath 12.

Dothe not oure diuyned sauyoure hymselfe saye that there is a certayn synne which a man maye so committe against the holye ghoste/ that it shall neuer be remitted nor forgeuen/ neyther in this worlde nor in the worlde to come? Nowe when oure lorde sayeth that the blasphemye agaynste the holye ghoste shall not be forgeuen/ neyther in this worlde/ nor in the worlde to come/ he geueth vs clere knowledge/ that of other synnes/ some shall be forgeuen in this worlde/ and some in the worlde to come.

Frith.

Although this argument be a verye sophysme/ yet is there neyther one rule in sophystrye that can proue this argument/ nor yet one sophyster so lowlye as to graunte it.

Nor yet I shulde saye vnto myne enemye that I wolde neyther forgeue hym as longe as I lyued nor after my deethe/ beraute he had done me some haynoule trespasse/ then wolde men counte hym wolse then made that wolde saye/ Fryth wyll not forgeue

his

his enemye as longe as he lyueth nor after his deeth/ergo some men wyll forgeue their enemyes after theyr deethe. For when I saye that I wyll not forgeue hym / neyther in my lyfe nor after my deeth/ I meane that I wyll neuer forgeue hym / and make that addiccion because he shuld not of folysshes loke for any such forgeuenes

But thus folowethe the Argument wel / it shall not be forgeuen in this worlde nor in the worlde to come / ergo it shall neuer be forgeuen. And euen so doethe the holy euangelyst Saynte Marke expounde these wordes of Cryste in the thyrde Chapyter. For Matthewe sayeth in the .xii. Chapyter. He that speaketh agaynste the holye ghoste / shall neuer haue it forgeuen in this worlde / nor in the worlde to come: Marke expoundeth it thus/ he that speaketh a blasphemye / agaynst the holye goste/ hath no remissio for euer / but is gylty vnto euer lastynge damnation. Marke.3

But of this haue I spoken sufficyentlye before in solutynge the texte. i. Iohannis. v. / bothe what the synne and also howe the texte is to be vnderstonde. Nowe then affirmeth the scripture in many place that anye synne is forgeuen after this lyfe/ that saith be ready for ye knowe not the time/ whē the lord shal come/ as who shulde say / synne is so remissio / full mercy to be had / laboure

therfore to attayne it for after this life is no such forgeuenesse/ but eue as the lord ꝑnoth the so shall he iudge the. His nexte and laste argument of scripture is this.

My More Mathe 12. Of hym sayeth he/ as it is rehersed in the xii of Mathew/ that we shall yelde a rekenynge of euery ydle worde/ & that shalbe after this present life. For he sayeth euery man that by that rekenynge is vnderstode a purgatorye/ therfore/ which shall not be in hell/ for men falle not in hell/ & therfore can it be nowhere els but in purgatorye. Frely I haue no hasde of a patrone that so vnpfytably defendeth his clyent/ no yet of any man that geueth hymselfe such prompte occasyons to cast hymselfe/ except he were about to betraye and vtterly destroye the ꝑtes wherin he wolde seme to fauoure/ for this texte maketh more against hym/ then ony that he brought before semeth to make ꝑth hym. The wordes of Mathewe are these/ I tell you that of euery ydle worde that men speake shall they yelde a rekenynge in the daye of iudgement/ but that leueth he out/ full craftely: For he ꝑceiued wel enough that the rekenynge is vnderstonde ꝑgatorye ꝑ the ꝑsones as Master More sayeth hym selfe) and that rekenynge shalbe vpon the daye of iudgement/ ergo then is ꝑgatorye for ye can not be before the daye of iudgement/ but ether vpon or els after the daye of iudgement. For God wyll not ꝑfytly punysh them: then

Frith.

after reken with them to punyth the answe
And so is purgatory quyte excluded. For all
they that euer imagined any purgatory do
put it before the iudgement/ for when thyrd
cometh to iudgement/ the ceaseth purgato-
rye as they all consent/ neyther is there any
prayer or suffrage which at that tyme to do
any helpe at all. And so hath master More
by this texte geue himselfe a proper fall.

Here may you se how stronge his reasons
are and what wyll happen to him that ta-
keth in hande to defende the falsehed against
the truth of goddes worde/ for his reasons
make more agaynst him then with him. you
maye wel knowe that yf this matter had de
anye thynge liuelye/ he wolde haue coloured
it of an other facion But sith such a patrone
so greatly commended for his conueyaunce
wyledome/ handeleth this matter so clenere
lye/ you may well myscreuit his cause. This
is the last reason grounded of scripture wher
with he hath laboured to proue purgatory.
And after his reason he rekeneth vp the doc
tours/ & sayth for his pleasure that al make
for hi/ but as touchige the doctoures I wyll
make a sufficient answere in the thyrde pte
whyche is agaynst my lorde of Rochester.

Thus he leueth the scripture whyche he
hath full vnmanerlye handled/ & nowe ende
uoureth hymselue to proue his purpose by
some

some probable reasons. And fyrst he byn-
geth in his olde argument that the churche
can not erre/to the which reason I neve not
to answere/for wyllyam Tyndale hath de-
clared abundantlye/in a treatise whych by
goddes grace you shall shortlye haue/what
the church is/and also that it bothe maye
erre and dothe erre/yf the pope and his ad
herentes be the churche as Master More
imagyneth.

M More AFter this he cõfyrmeth his phantasye
wyth phantastical appariçons/saye-
enge: that there haue in euery contre and
in euerye age appariçons bene had/and
well knowne and testyfied/by whyche men
haue had sufficient reuelaçon and proue
of purgatory. Howe many haue by goddes
moost gratyous fauoure/appered to theyr
frendes after theyr deeth/and shewed them
selues holpen and delyuered thence by pyl-
grimages/almose/e/prayer &c. If they say
that these be lyes/then be they moche worse
thē theyr master Luther him selfe/for he con
senteth in his sermons that manye such ap-
paricions be true/yf they be true: thē must
there nedes be a purgatory.

Here playeth master More the sotle so-
physter and wolde deceaue men wyth a fal
lace which lyeth in this worde/true/so that
when he sayeth that suche appareçons be
true/this sentence maye be taken twoo ma-
ner of wayes. One/that it is true that such

phan-

phantastycall appariciõns do appeare to diuerse/and that I thynke no man be so foo-lysh but he wyll graunte him.

And yet in dede are they no soules but very deuels that so appeare to blinde mẽ/that they shulde falle fro the faith of Chryst and make a god of theyr own workes trustinge to be saued therby But to suppose this true that they are the soules of purgatory whi-che so appeare/is very fonde false & against all scripture/for Esai sayeth/shal we go for the quycke vnto the dede that is/shal we en-quyre of the deed and beleue them in suche poyntes as concerne our welth? Nay saith he/but vnto the law and witnes/that is vn-to god and his worde. Esai.8

And so are we monyshed by Esai i the.8 that we beleue no such phantasyes / we are cõmaunded by the lawe of god/that we en-quyre not of the deed/not for the truthe / for god abhorreth it. Deutero.xviii.

Beside that the parable of the ryche mã & Lazarus doth vtterly condemne all suche apparicions/that they are no soules which appeare but very deuels. For whẽ the riche mã desyred that Lazarus might go & warne his brotherẽ / that they shulde not come in to that place of paine/ Abrahã answered/that they had Moses & the Prophetes/ addynge also/that if they beleued not thẽ/ thẽ wolde they not beleue although one shulde ryse a-gayne and tell it them. Luce. 16.

And

And to make I conclude that it were in vayne to ſende them any ſuche apparicions of ſoules / and that in verye deede there are no ſoules ſent of god/but that they are verely deuels which come to delude the people / & to withdrawe the frō chryſt. Furthermore all men graunte that the appearinge of Samuel was but an illuſion of the deuel/thou ſhall fynde the lxxve. i. Reg. xxviii.

1. Reg. 28. It is not longe ſith ſuche a queſtyon was moued in Orforth/the thinge was this/there was a poore man of the countre/whiche was ſore troubled wyth ſuche apparicions / for there came a thynge to him whiche deſyred him to go certayne pilgrymages & to do certayne other ceremonyes wherbye it ſayed that it ſhulde be deliuered from innumerable tourmētes whiche it nowe ſuffred. The poore man beleued that this thynge ſayed truth/ and dyd as it commaunded. Notwithſtondinge it came ſo often vnto hi/that what with labdoure & whate with feare/the man was almoſt beſydes himſelfe/ and thē was he ſent to Orforth to aſke counſell what was beſt to be done. The queſtyon was moued to one doctoure Nicolas/ & he affirmed by & by that it was no ſoule but the verye deuell / & that he ſhulde no more folowe the fendes appetyte. Then was it moued to doctoure Kington/ & he affyrmeth the ſame. Finally/they enquyred of doctour Roper what his mynde was therin/and he ſayed that he

wolde

wolde lose on his boke / & whe he had solued his pleasure / he gaue this answere. Let him alone a whyle (quod he) & I warrant you / that this felawe shall eyther hange himselfe / or drowne hymselfe / or come to some other mischefe. Thus determined they me whyche be a greate deale to superstitious to dissent from any of the olde wyues / ye or els from theyr owne frolemen. And yet wolde master More make vs beleue that they were verye soules / and that by suche ceremonyes they myght be delyuered.

Nowe cometh Master More to solute those two reasons that were brought agaist purgatory in the supplicacyon of beggers / whiche was the hole occasyon of his boke. And marke howe sklender his solutions are. The fyrst reason is this. If there were any purgatorye out of which the pope myght deliuer one soule by his pardons / the maye he by the same accompte deliuer manye: yf he may deliuer manye / the may he deliuer the all. The seconde reason is this. If he can deliuer them for monye: the maye he also deliuer them wythout monye. And then is he a verye cruell tyraunte which keepeth them in paynes so intollerable (as he imagyneth hi selfe) vntyll they paye monye.

The fyrst he solueth on this maner: sith our lord sendeth the thyther for satisfaction to be made in some maner for theyr synne

M. more.

lynne: the pope shulde rather agaynst gods des purpose delyuer them fre then chaūge the maner of theyr satisfaction from paine in to prayer / almose or other good workes to be done by theyr frēdes for them in some poynts profytable and necessarye for the hole corps of chrystēdome or some good mē bre of the same.

Frith

As cōcernynge satysfaction / I haue spo ken sufficiently before against Rastel. The scrypture knoweth no nother satisfactiō to be made for synne towardes god / but onlye the bloude of his sonne Jesu Chryst / for yf there were an other satisfaction then dyed chryst in vayne: yee and he that seketh anye other satysfactyon for his synne (towardes god) then chrystes bloude (which must be re ceiued with a repētinge hart thorow faith) doth despyse chrystes bloude / treade it vn der his fete. And so is the fyrst parte of ma ster Wores solucyon false / that they shulde be shutte in purgatory to make satysfactiō.

Beſydes that where he sayeth that if the pope shulde so delyuer them / he shulde dely uer them fre. I saye nay. For the pope cā de lyuer no mā frō thence vntyll satisfactyon be made / as bothe he and all his adherētes graūte. And therfore to fynde a waye howe he myghte seme to delyuer them / he sayneth that he hathe in his handes the merytes of chrystes passyon / & the merytes of all sayn tes to destribute them at his pleasure. And

ther

therfore might the pope apply the merites of christes passion and of other sayntes vn to these selye soules and so delyuer thē. For those merytes are ynough to satisfie for the soules in purgatory/yf there were tē tymes so manye. And so shulde the pope deliuer thē not fre/ but chaungynge the maner of theyr satisfaction from payne / in to merytes of Chrystes passyon and of all sayntes. And so is this reason not abated but rather strō ger then it was before. Howe be it to saye the trueth/the merytes of Chrystes passyon are only dystributed vnto the faythful/ and that by God and his spyrete and not by the pope. And as for the merytes of sayntes can not helpe other / for they haue to lytle for them selues yf god shulde entre in to iud gement wyth thē. Psalmus. 104. And christ Chryst sayeth: Lucke. 17. when you haue done all sayeth. that is commaunded you / saye we are vn profytable seruaūtes. To this wel agreeth the parable of the ten virgins. Mathe. 25. whych coude not departe wyth any of theyr oyle/for feare that they shulde not haue had ynough for them selues.

The seconde reason byteth hym some what/ therfore he calleth it vnresona ble and wolde a voyde it by an example on M. more. this wyse. Presupposed that the pope maye delyuer all soules out of purgatorye / yet yf he were therfore cruell as oft as he leueth anye there / this vnreasonable reason lyeth

cruelty

crueltye vnto the blame of god which maye vndoutedlye deliuer all soules thence / and yet he leaueth the there. This blasphemye shulde also touche his hye mayestye for kepynge any soule in hell / from whence no mā douteth but that he myghte yf he lyste deliuer them all for euer.

Frith

I answere / that the example is nothige lyke for God can deliuer no man / neyther from hell nor purgatory (yf suche one were) vntyl his iustice be contrepayled / as I haue sufficientlye proued agaynst Rastell. And yf you obiecte his absolute power / then answere I that he hath an absolute iustice as well as an absolute power / and so can his absolute power do nothynge vntyll his absolute iustice be satisfyed. And agayne I saye / that god hath no power nor lust to do agaynst his scripture and him selfe / but his power and lust is to fulfyll that he hath promysed / vnto the faythfull euerlastinge glorye / and vnto the wycked eternal dānacion. So that god by his scripture cā deliuer no man out of hell / for then had he power to make hymselfe a lyar: so were he no God: neyther can he deliuer any mā out of purgatory (supposed that there were one) vntyl his iustice be pacefyed. But the pope as he sayeth him selfe) hath the full satisfactiō in his owne hand wherby goddes iustice must be pacefyed: wherfore it is onlye the popes faute / which hath the satisfactiō in his pow

er

er and wyll not geue it tyll he haue monye/ & not goddes faute which must nedes tarye vntyll satisfaction be made. And so is this reason as stronge as it was before/ and the pope proued a cruell tyraunte.

But yet to excuse the pope he sayeth / It is not mete that the pope shulde be so quicke in deliueraunce: for so shulde he geue a greate occasyon to men boldlye to falle in to synne and lytle to care or feare how slowlye they ryse agayne/ & that were not mete for his office. M. More

Horlouth this is a ielle reason. He may not be quycke in delyueraunce because he shulde geue men occasion of synne. But for one penye he wyll quyte delyuer you & that with spead. For yf ye offer a penye vnto S. Dominikes horse / assone as ye heare the penye ringe in the boxe/ euē so sone is the soule in heauen. Call you not that quycke delyueraūce? If you geue not that penye/ the may he not delyuer the soule / for it shulde be an occasion of syne. But yf you geue that penye then is there no such occasion of syne. Such greate vertue hath that one penye in Master Mores syghte / that it clene wypeth away the occasyon of synne. Frith

Furthermore / yf this redemption maye be done for monye / yt shalbe sylle an occasyon vnto the ryche that they regarde not syne / & yet had they more nede to be bridled then the poore: for where richesse and abun- Note. what vertue is i a penye

daunce to there raigneth synne moost of al. How be it I haue shewed sufficiently be-fore agaynst raskell/ that they whiche feare not to synne but for feare of purgatory/ shal neuer come in it but be dampned in hel. For we shulde not abstayne from synne for any feare/ but for the pure loue that we haue to god oure moost mercyfull father. &c.

My Moze

Yͤ cometh Master Moze to this ima-ginacyon/ that we shulde saye/ how no mannes prayer or good dead can helpe an other. And sayeth he yͭ that were true/ then coulde not christes bytter passiō prokite vs.

Frith

Syr myne opinion of Christes deeth is

1 this. we haue all synned in Adam/ wythout oure owne consent and wolke.

1 And we are loose from synne thorow christ wythout oure workes or deseruynges.

2 Synne is come in to the worlde thorow Adā and is punyshed wyth deeth.

2 The deeth thorow christ is tourned in to a medicyne and clene fynisheth synne.

3 One mannes synne whiche is Adam/ hath condemned many men.

3 One mannes grace which is Christe/ hath vāquesshed synne and holpen many.

4 If one mannes synne be able to condepnne vs wythout oure workes.

4 Then moch more is goddes grace of power to saue vs wythout oure workes.

5 Synne thorow Adam was planted in vs.

5 Grace thorow Christ is planted in vs.

Synne

Synne hath had dominion ouer all me thorowe Adam. 6

Grace preuayleth ouer vs thorow Christe 6

Deeth thorow lyfe is planted in vs. 7

Lyfe thorow grace is planted in vs. 7

Deeth thorow lyfe hath dominiō ouer vs. 8

Lyfe thorow grace preuayleth ouer vs. 8

Lyfe and deeth haue condemned all men. 9

Grace and lyfe haue saued all men. 9

Thorow Adā / Adams synne was counted oure owne. 10

Thorowe Christ / Christes rygh tewysnesse is reputed vnto vs for oure owne. 10

Of this may you perceaue that we thinke that Christes deeth profyteth vs / for we take his deeth & resurrection for our redēcyon and saluacyon. Nowe as concerninge mennes good deades and prayers / I saye that they profyte oure neyghboures: yee & good workes were ordeyned for that entent that I shulde profyte my neyghboure thorow them. And prayer ought to be made to God for euery nate. But yf I shulde graunte that suche workes and prayers shulde helpe them that are departed / then shuld I speake cleane wythoute my boke / for the worde of God findeth no such thinge. Let the therfore that praye for the deed examine them selues well wythe what fayth they do it / for fayth leaneth onlye on the worde of god / so that wher his worde is not there can be no good fayth. yf their prayer

proceede

proue the not of fayth/ sure ye it can not please god. Hebreo. xi.

More Now suppose (sayth master More) that purgatorye coulde in no wyse be proued by scripture / & that some wolde yet say playnly that there were one / & some wolde saye playnly naye / let vs now se whether sorte of these twaine might make the most harme yf theyr partes were the worse. Firste he that beleued there were purgatorye / & that this prayer and good workes wrought for his frendes soules myght helpe them therin / and because of that vse made prayer and almose for them / he coulde not lese the rewarde of his good wyll / although his opinio were vntrue / that there were no purgatorye at all. But on the other syde / he that byleueth / there is none / & therfore prayeth for no soule by this opinio be false and that there be purgatorye in deed / he lefte moch good / & gette him also moche harme. For he hath lefte moch lesse vnprayed for / & so lye longer in purgatorye / yf ther be any / that his herefye shall cause him there to tarye / & downe depe into hell.

Frith I answere / that he shulde not only lese the rewarde of his good dede / yf his opinion were wronge / & coulde not be proued by the scripture (as all these thinges suppoled) for he shulde synne and transgresse ageynst the law of god which sayth Deutero. xii. That I commaunde the that only

do

do vnto the lorde/ neyther adde any thynge
nor diminyshe. And before in the .iiii. chap.
of the same boke/ yee shal not adde vnto the
worde that I speake vnto you neyther shal
ye take any thynge from it. And agayne in
the .v. chaptre ye shal not decline neyther to
the ryght hande (doinge that which is good
in youre owne syghte) neyther yet vnto the
left hãde/ doynge that which I manifestlie
forbyde you as though he should say/ do that
only which I cõmaunde the. And where ma
ster More saieth that he can not lese the re-
warde of his good wyll/ although his opi-
nion be vntrue. I answere yes for it is but
chosen holynesse which paule condempneth
Colos. 2. which surely shall rather be impu-
ted vnto hym for synne then for anye good
worke. And beside (as I sayed before) it cã
not be done throwe w faythe. I saye that it is
vtterlye reproued of god. And on the tother
syde he that beleueth it not/ sith it cã not be
proued by scripture/ cã catch no harm at al/
although his opinion were false/ but rather
moch good: & prayse bothe of god & all good
men: because he feareth to swerue from the
worde of god/ & had leuer not to beleue that
thinge whith is true (be it in case that pur-
gatory were) & not sette forth in scrypture/
for so shall he be sure not to synne: thẽ to be-
leue for an artycle of the fayth that thynge
which is false in deade/ for so shulde he sure-
ly synne & transgresse againste god & his holye

worde. And so is there greate perel to beleue a thynge for an article of the fayth whyche is not opened nor spoke of in scripture: But yf I beleue it not (although it were true) yet is there no ryght nor lawe that can condēne me. Now may you se/that to byleue for an artycle of the fayth that there is a purgatorye / lyth it can not be proued by scrypture/ maye condemne a man & make hym lye for euer in the paynes of hell / where as the tother shulde but a lytle lenger lye in the paynes of purgatorye (yf there were one) and so shall he be sure to catch most harme that beleueth there is a purgatory. Sauinge (saith Master Wore) that his heresye shall kepe hym from thence/and sende him down depe in to hell.

M Wore

Frith

Before he supposed that it coulde not be proued by scrypture. And nowe (stondynge the same supposicyon) he calleth it an heresye/and an heresye is a stiffe holden opinio repugnaunte vnto scrypture. If purgatory can not be proued by scrypture (as he maketh his supposition) then can not the contrary opinion be repugnaunte to scripture/ and thus of his owne supposition he dothe euell to call it an heresye. And where he sayeth / that his opinion shall sende him doune depe in to hell / heresye he stepeth to farre in goddes iudgement to conclude & determe so cruellye/and spedyallye in the same argument where he supposeth that it can not be proued

proued/for if it can not be proued by scrypture/wherbye wyll ye cõdemne him so depe that holdeth the contrary/forsouth you are a fyne iudge/god geue you pies to se.

HInallye/yf ye pitye any man in payne/ neuer knewe ye payne comparable to oures/whose fyre passeth as farre in heate all the fyres that euer burned vppon erthe/ as the hootest of all those passeth a fayned fyre paynted on a walle. Mr Moze

Uerelye emõge all this other poetrie it is reason that we graunte him this. yee & that oure fyre is but water in comparison to it. For I ensure you it hath alone melted more golde & syluer for oure spiritualtyes profyte out of poore mẽnes purses/ thẽ all the golde smythes fyres with in Englõde/neyther yet therwith can the raginge heate be aswaged But it melteth castels/harde stones/londes & tenementes innumerable. For all youre sectes of religiõ/ mõkes fryres/ chanõs & nunnes with other preestes regulare & seculare/ by this fyre/multiplicacion & alcumye haue obtayned theyr hole ryches & pleasures: euẽ the swete of englõde. And so must we graũte him that this fyre is verye hote. Frith

Nowe maye you well perceaue what a slẽder fundacion theyr hote purgatory hath For by this confutacion maye you easelye se that it hath no grounde nor auctoryte of scripture. Notwythstandinge it is the fũda

cyon of all religions / cloysters / yes and of all the goodes that nowe are in these spyrytualtye. Are not they wytye ynough whiche can buylde so moch on so slender affydacyon? Howe be it they haue made it so toppreuye / that it is surely lyke to haue a fall. Thus hath Master Moze a full answere / both to his scryptures which were to farre wrested out of theyr places / and also to his owne apparent reasons. Howe be it yf his master Chyppe be not fullye pacyfied / let him moze groundelye ope his mynde / & bryngе foz his purpose all that he thinketh to make foz it and I shall by goddes grace shortly make hym an answere and quyet his mynde.

¶ Thus endeth the Seconde boke.

¶ The Chyrde boke / wherein answerde vnto my lorde of Rochestre and declarith the mynde of the olde doctoures.

(.)

Nowe

NOw wyll I addresse me to the thirde parte/whi che shalbe an answere vnto my lorde of Rochestre. And all his reasons & argumentes bothe of scriptures & doctoures whyche are not before dissolued in the seconde parte wyll I clene confute by goddes grace in this thyrde boke. How be it the cheefe of his scryptures hath master Moye perused & hath in a maner nothinge but that was before wryten by my lord of Rochester/sauinge that he maketh the selye soules to pule to helpe his matter wyth all. My lorde of Rochestre is the fyrst patrone & defender of this phantasye. And euen as master Moye toke his worke out of my lord of Rochesters/euē so plucked Rastell as his boke out of Master Moyes.

My lord of Rochestre to confyrme his sentence/ reckeneth vp the doctoures by heape: master Johā/master wyllyam/master Thomas et omnes. But as concernynge the doctoures that they are not so fully on his syde as he wolde make the seme/ is sone proued. And where shulde I better begynne to confute hym then of his owne wordes: for he wryteth hym selfe vppon the. xviii. article on this maner.

Wherfore

Rachestr. THere is no man now a dayes that doubteth of purgatory/ sayeth he/ and yet amonge the olde auncient fathers was there eyther none or els verye seldome mencyon made of it. And also amonge the grecyans euen vnto this daye is not purgatorye beleued. Let him read that wyll the commentaryes of the olde grecians/ and as I suppose he shall finde eyther no worde spoken of it or els verye fewe. These are my lordes wordes. I wonder what obliuiousnes is comen vppon him that he so cleaueth vnto the doctoures/ whom he affirmed before eyther to make no mencion of it or els verye seldome.

Frith Notwythstondinge I wyll declare you somwhat of the doctoures / that you maye the better know theyr meaninge.

To speake of the doctoures what their mynde was in this matter/ it were necessarye to declare in what tyme they were and what condicion the worlde was in in theyr dayes. S. Austyne Ambrose and Hierome were in one tyme/ euen aboute .iiii. hundred yeare after Christe/ yet before theyr tyme were there arysen infinite heretykes by hole sectes/ as the Arryans/ Domitians/ Eunomians/ Migilancians/ Pelagians wyth infinyte other/ whiche had so swerued frō the truth and wrested the scripture out of frame that it was not possible for one man/ nō nor for one mannes age to restore it agayne vn to the true sense. Amonge these there were

some

some/which not onlye fayned a purgatory/ but also vooted to farre/ that they affirmed that euerye man were he neuer so vicious shulde be saued thorowe that fyre and alleged for them the place of Paule. 1. Corinthians. 3. These holye doctoures perceyuynge those greate errowres / thoughte it not beste by a by to condemne all thynges indifferent lye. But to suffre and dissemble with the lesse/ that they myght wede out the opinions whiche were most noysom/as the apostles graūted vnto the Jewes that the Gentyls shuld kepe some of Moses law. Act. xv. that they myghte the better come to theyr purpose to saue the Jewes with the gētiles. For if they had at the fyrst vterlye sette of their law/the Jewes neuer haue geuē eare audience vnto the Apostles. And euen so Saint Austyne went wyselye to worke. Fyrst condemninge by the scrypture that errowre whiche was moste noysome/ and wrote on this maner. Albeit some myghte be purged thorow fyre/yet not such as the apostle condēpneth when he sayth that the persones whyche so do shall not possesse the kyngdome of heauen. And where they wolde haue stucke vnto Paules texte. 1. Corin. 3. affirmyng that they shulde be saued thorow fyre. S. Austyne answered/that Paules texte was vnderstōde of the spirituall fyre which is tēptacion/ affliccion/tribulacion &c. This wrote he in the 67. 68. of his enchyridiō to subuerte that grosse

1. Cor. 3.

Actes. 15.

S. Augustine.

grosse errour that al shuld be saued thorow the fyre of purgatory. yet i the. 69. he goeth a lytle nere thē/ & sayeth that it may be douted whether there be any such purgatory or not/ he durst not yet openly condēne it / because he thought that mē coude not at that tyme beare it. But after in his boke whych he entytled de vanitate huius seculi / there doth he fully shewe his minde in these wordes: Scitote quod cū aia a corpore exeūt/ statim aut pro meritis bonis i paradiso collocatur aut pro meritis malis in inferni tartara precipitatur. That is/ wete ye wel that when the saule is departed frō the body/ eyther is it by & by put in paradyse accordyng to his good deserte/ or els thruste hedlynge into hell for his synnes. Here he clene condēneth purgatorye. For if this be done by & by as sone as the soule is departed from the bodie/ then there be no purgatory. And so maketh Faustyne hoell with vs. Thinke ye that S. Austyne dissenteth frō his chpanion S. Ambrose/ or from his owne Master S. Ambrose. Nay verily. How be it I wyl allege theyr owne wordes/ and then iudge.

S. Ambrose.

S. Ambrose dissenteth not from S. Austyne/ but doth stablyth his sentence as fully as is possible. For he wryteth in the seconde chaptre of his boke which is called de bono mortis / on this maner bi applyyng in the wordes of Dauid. Psal. 39. Aduena ego sum in terra et peregrinus sicut omnes

patres

patres mei. Et ideo tanquã peregrinus ad illã sanctorũ cõmunem oim patriã festinabat. Petès pro huius cõmorationis inquinamento remitti sibi peccata priusq̃ discederet de vita. Qui enim hic nõ acceperit remissionẽ peccatorũ/illic non erit. Nõ erit aũ tẽ quia ad vitã eternã non potuerit peruenire/quia vita eterna remissio peccatorũ est Ideoq; dicit remitte mihi vt refrigerer priusq̃ abeam. ꝛc. that is/I am a straũger and pilgryme in the erth/as al my fatheres haue bene. And therfore as a pilgryme he hasted vnto the comẽ countre of al sayntes/requiryng for the fylthynesse that he had receaued in this bodelye mansion/that his synnes myght be forgeuen hym before he departed from this lyfe. For he that here hath not repented forgenenesse of his synnes/shall not be there. He shall surelye be there/for he cõ not come vnto euerlastynge lyfe/for euerlastynge lyfe is the forgenenesse of synnes. And therfore he sayeth/forgeue me that I maye be cooled before I departe. Here maye you euydentlye perceaue that S. Ambrose knewe nott of purgatory nor of any forgeuenesse that shulde be after this lyfe. But plainlye affyrmyth that he that receyueth not forgeuenesse of his synnes here (that is in this lyfe) shal neuer come i heuẽ. And for a more vehemente affyrmacyõ he doubleth his owne wordes sayenge/he that here hath not receyued forgeuenesse of his synnes/he shall

not

not be there/he shall not surelye be there: he meaneth that he shall neuer come to heauē/ which here hath not his remission.

S. Hierō Eccleſi. 9 SAynt Hieromes minde may sone be gathered by his exposicion of the.ix. chappytre of Ecclesiastes vppon this texte: the deed haue no parte in this worlde/not in any worke that is done vnder the sonne. There addeth S. Hierome/ that the deed can adde nothynge vnto that whyche they haue take with the out of this ipse For they can nother do good nor synne/ neyther can they encreasle in vertue or vyce. Albeit (saith he) some wyll contrarye this exposicyon affyrmynge also that we maye encreasle and decreasle after deeth. Here are thre thynges to be noted. 1 Fyrst that the texte sayeth/ that the deed are not partetakers of any worke that is done vnder the sonne. And there may you se that all suffragies/ offeringes/ & diriges for the deed/ are in vayne and profyte them not/ for they are partetakers of no thynke 2 vnder the sonne. Secōdarelye you maye se S. Hieromes owne mynde that the deed cā nother do good nor euell/ neyther encreasle in vertue nor vyce. And so is purgatory put out/ for if they can do no good/ what shulde they do in purgatory? And agayne if they cā not encreasle in vertue they be lyke to lye longe in purgatory. Paraduēture some mā wolde thynke that they do no good/ but only

ly that they ſuffer good. To that I anſwere that he that ſuffereth good/ doth good. For yf a man ſhulde ſuffer his bodye to be burnt for the fayth of Chryſt/ wolde you not ſaye that he dyd a good deade/ and yet dothe he but ſuffre. Thyrdlye ye maye note that. S. Hierom was not ignorannt that certayne (as they which dyd fayne purgatory) wolde denye his expoſicion / ſaye that we myghte encreaſe and decreaſe in vertue and vice after deeth/ yet that notwythſtōdinge, he helde his ſentence, condempninge theyr opinion/ whych thynge he wolde not haue done (ſpecyallye ſith he knew that he ſhulde haue aduerſaryes for it) excepte he had bene ſure that his ſentēce was right. We I praye you how that not only ſcripture/ but euen theyr owne doctoures condempne this phantaſticall purgatory. And yet my lordes are not aſhamed to ſaye that all make for them. 3

Nuertheleſſe I wyl go further with hi We it in caſe that all the doctours dyd affyrme purgatorye / as they do not: what were my lorde the nere his purpoſe: vereilye not one Iote. For the auctorytye of doctours by my lordes owne confeſſion extendeth no further but is onlye to be admytted whyles they confyrme theyr wordes by ſcrypture or els by ſome probable reaſon. For my lorde writeth on this maner. Article. xxvii. the pope hath not ſo alowed the hole doctrine of. S. Thomas, That men ſhulde beleue Rocheſtr.

euery

euery poynte he wrote were true. Neyther hath the churche so approued eyther s. Austyne or s. Hierō no nor any other auctours doctrine / but that in some places we maye dissent frō thē for they in many places haue openly declared them selues to be men / and manye tymes to haue erred. These are my lordes owne wordes. Now sith the auctours sometyme erre / in certayne places are not to be admytted (as he graunteth him selfe) how shulde we kno we whē to approue the / whan to denye them? If we shulde hange on the doctours auctorite / thē shulde we as well alowe the vntruth as the truth sith he affirmeth both. Therfore we must haue a iudge to discerne betwene trueth and falsehed. And who shuld that be the pope? Nay verely for he beyng a man (as well the doctoures were) maye erre as they dyd / and so shal we euer be vncertaine. Our iudge therfore must not be partiall flexible nor ignorannte (for so are all naturall men excluded) but he must be vnalterable / eue[r] lyuinge the bottome / grounde of all thynge. who muste that be / verely the scripture and worde of god: which was gyuen by his sonne / cōfyrmed and sealed by the holy ghoste / testifyed by myracles / bloude of all martyrs. This worde is the iudge that muste examyne the matter / the perfecte touchstone that tryeth all thynge and daye that dyscloseth all suggelynge mystes. If the doctoures saye anye

thynge

thynge not dissonaunte frō this worde then is it to be admytted & holden for truth: But yf any of theyr doctrine dyscrorde frō it it is to be abhorred and holden a curste.

To this full wel agreeth S. Austine whi che wryteth vnto S. Hyerō on this wyse: Dear brother / I thynke that you wyll not haue your bokes reputed like vnto the workes of the Prophetes & Apostles: for I (the scrypture reserued) do read all other mennes workes on that maner / that I do not beleue them because the auctore so sayth / be he neuer so well lerned & holye / excepte that he can certifye me by the scrypture or cleare reason that he saieth true. And euē so wolde I that other men shulde reade my bokes / as I reade theyrs. These are S. Austyns wordes And thus haue I proued both by S. Austyne and also by my lordes owne wordes / that no man is bounde to beleue the doctours / excepte they can be proued true eyther by scrip ture or good reason not repugnaūte to scrip ture. Therfore let vs se what scrypture or good reason my lorde bryngeth to approue his doctours wyth all For els they can not helpe him (as we haue declared both by. S. Austyne and my lordes owne confessiō) although they all made with him / as they do not. First he bryngeth in the synne agaynste the holy gost. Math. 12. And Paul. 1. Cor. 3. And 1. Joan. 5. And Apocal. 5. whiche textes I passe ouer because I haue answered vn-

S. Augustine.

to

to them before in the seconde boke / against Walter Wye.

Rochestr Luke. 16

The fyrst reason that my lorde hath why che is not before soluted (for as I saied the reasõs that are al readye dyssolued wyl I now ouerhyppe (is this/which he groundeth on dyuerse scrypturs. Of the soules that are departed/some are all readye dãpned in hell/some are all redye in heauen. And to proue this true he allegeth the parable of the ryche man. Luce. xv. I am sure my lorde is not so ignorant as to saye that a parable proueth any thinge. But the ryght vse of a parable is this/to expoũde an harde texte or poinct that was before touched and coulde not entre in to euerye mannes capacite. Neyther are al thynges lyke which are spoken in a similitude/neyther yet all thynges true that are touched in a parable: but we must consyder the thynge wherfore they be spoken/and applye the onlie to that they are spoken for / and let the residue goo: as wyllyam Tyndale hath well declared vnto you in the parable of wycked Mammon. This parable is verye harde to be expounded. The cause is this/nomã can well espye by the texte for what purpose it was spokẽ. But this shulde seme to be the cause / that there were manye of the pharysees & other multitude which wolde not byleue the preachynge of Chryst although he cõfyrmed his wordes with the auctorite of Moses & the

prophetes

prophetes/but they were curyous and ſome deale phãtaſtycall & therfore wolde they not beleue his wordes excepte ſome appariciõs had bene made vnto them that they myght haue bene aſſured by them that were before deed that his wordes were true.

Unto ſuch it is like that he ſpeaketh this parable/ playnly cõcludige that they ſhulde haue no ſuch apparicions of the deed/& alſo that it was not neceſſary:but that they had Moſes and the prophetes/to whom yf they wolde geue no credẽce / then ſhulde they not beleue although one of the deed ſhuld ryſe a gayne and tel it thẽ. Notwithſtondinge let me graunte it hym/ that ſome are all ready in hell & ſome in heauẽ(which thinge he ſhal neuer be able to proue by the ſcripture/ yee & which playnlye deſtroyeth the reſurrexion & taketh awaye the argumentes wherwyth Chryſte and Paule do proue that we ſhall ryſe) yet I ſaye let me graunte it him to ſe howe he wyll conclude. what foloweth on that?

Rocheſtr

Neyther it is credible (ſayeth he) that all whiche are caſt in to hell ſhulde ſtreyght waye go to heauen / therfore muſt we put a purgatorye where they may be purged.

Frith

I anſwere: All that lyue are faythful or onfaythfull. Yf he be vnfaythfull thẽ is he dãpned. Joã.3. Yf he beleue then is he not cõdempned / but is gone from deeth to lyfe. Joã.3.5. The ryghtwyſe man whẽ he dyeth

ſhall

shall rest in peace. Sapi.3. And euery fayth-
full mā is ryghtwyse before god (as the holy
pystle/ to the Romans prouyth: Ergo then
euery faythfull man shall rest in peace & not
be tormented in the paynes of purgatorye.
And as touchynge this poynte where they
rest/ I dare be bolde to saye that they are in
the hande of god & that god wolde that we
shulde be ignorāte where they be/ & not to
take vppon vs to determine the matter.

Peraduenture you wolde enquyre of me
(sith the parable sayeth that Lazar⁹ rested
in abrahās bosome) what Abrahās bosome
is? To that wolde I answere that Abra-
hās bosome were nothinge els thē Abrahās
fayth. For all we are called the chyldren of
Abrahā because of his perfeyte fayth why-
che we oughte to folow. In this fayth are
manye and in a maner infynite degrees not
withstōdinge if it be no greter thē a mustard
sed that is to saye verye smalle) yet shall it
saue vs. He that departeth in this fayth re-
steth in peace and wayteth for the last daye
when god shal geue vnto his faythfull/ that
is/ to his electe (for only are the electe fayth
full and the faythfull electe) the crowne of
his glorye which he hath prepared for them
that loue him. This crowne doth paule say
that he shall receaue it in that daye. 2. Tim.
4. that is in the daye of iudgement. And in
the meane season god hath so prouyded for
vs / that they shall wayte vntyll the nūbre

of

of theyr brethren which dayly suffre: shall suffre for theyr/ be holy fulfylled/: so shall they not be made perfecte wyth out vs. Hebr. xi. If my lorde wyll vnderstode by Abrahams bosome heauen/ I wyll not be contencyous/ let the chrysten iudge which sentence semeth moost true. But this is once a clere case that of this he cā proue no purgatory. For the vnfaythfull are all ready dāned/ and the faythfull reste in peace/ let hym call that what he wyll/ whether to rest in heaue or to rest in theyr fayth vnto the last daye. For I am sure there is no man so madd as to saye/ that to rest in peace shulde signifye to lye in the paynes of purgatory.

Furthermore/ this texte shall rather make for vs against him then any thynge wyth hym. For Lazarus whyles he was younge was not without synne/ nor no mā els. 1. Joā 1. so that no man as longe as he hath breath in his body cā saye that he is with out sinne/ for then shulde he make vs. Joā. a lyar. And yet was not Lazarus caryed in purgatory to be purged of his synnes whyche were remaninge in his body the houre of his death wherfore I maye conclude that there is no suche purgatory. For god is as iuste vnto hī as vnto vs/ and therfore wolde he purge hī as wel as vs/: agayne he is as merciful vnto vs as vnto him/: wyl as well forgeue vs as hym/ without bryngynge on the cooles in purgatory: for his iustice: mercye are euer 1. John. 1.

one & not alterable. But oure perfeyte purgacion is the pure blounde of Chryst whiche wasshyth away the synne of the worlde. And albeit we euer haue the remnauntes & dregges of synne/ and rebellyon of oure membres as longe as we haue lyfe/yet are they holye synished indeth/for of such efficacite is thy stes deeth/that it hath tourned the deeth of his faithfull (which was layed vppō vs as the payne of synne) in to a medicine agaynste synne which fullye stureth it & maketh an ende of it/as it was well figured in golias that was slayne with his owne swerde.

Rochestr. Math.12. Frith

AND where as my lord bringeth for his purpose Mat.xii.that mē shall geue ac coūptes of euery idle worde/I haue soluted that before agaynste Master More/that I thynke he shall saye himselfe that he is answered. For yf men shall geue a rekeninge for thē on the day of dome (as the texte sayeth)that shuld rather argue that there were no purgatory wherin those synnes shulde be purged/ for yf they had bene purged before of them/then shulde they not geue an accōptes for thē. And yf it proued any thynge at all/ yt shulde proue that there were a purgatory after domesdaye which no mā was euer so folysh as to graunte.

But the true vnderstōdinge of this texte is this. There are twoo kyndes of men one faythfull/the other vnfaythfull. The faythfull

full thorow theyr fayth in Chryſtes bloude are all readye fullye purged in theyr herte/ and theyr rebellyous mēbres thorow deeth are hoellye ſubdued. Theſe men ſhall geue no rekenige/neyther of ydle worde nor euell dede. For all theyre ſynnes are couered of Chryſte/ and his bloude ſhall geue the hoell accomptes for them. The vnfaythfull vnto theyr vtter confuſyon ſhal haue the boke of theyr conſcyence opened and there ſhall be preſented before them all theyr euell deades wordes and thoughtes. And theſe are they(that Chryſt ſpeaketh of) whyche ſhall geue this greate accoupmte Note alſo that in the texte they are called mē/which worde in ſcrypture is euer for the mooſt parte taken in the worſt ſenſe/ and ſygnyfyeth wycked men / flechlye men/and men that folow theyr owne luſtes and appetytes. Faithfull vnfayth-full. Men.

When cōfermeth he purgatory out of the lxvi. Pſal. which ſayeth/we haue gone thorow fyre and water: thou haſt brought vs in to colenesſe I am ſure you haue not forgoten that Maſter More alegeth the prophete zacharye in the. ix. and affyrmeth that there is no water in purgatory. It we ee harde to make theſe twoo agre/for when men grounde them on a lye / then for the mooſt parte theyre tales and probacyons are contrarye and wyll not well ſtonde togither. Neuertheleſſe in one poite they agre Rocheſtr. Pſal. 66. Frith zachar. 9.

full well/that is/ both of the saye vntruly: for neyther nother texte speketh any whytte for purgatory. And as cõcernynge the place of zacharie: it is sufficientlye declared what it meaneth. And no wyl I also declare you the vnderstondinge of this texte/ and fyrst that it can not serue for purgatory. I beseech you that haue the psalter once to read the psalme and I thynke you shall wondre at theyr dotige dreames and ignorannce which allege this texte for purgatorye. The texte of the psalme is this/ thou hast brought vs in to a straygbte and laded oure backes with trouble or heuinesse. Thou hast sette men vppõ oure heedes/ we haue gone thorowe fyre and water and thou haste ledde vs out agayne in to a place of refreshinge. The textes before and after in the same psalme wyll not suffre that this place shulde be vnderstonde of purgatory. For the texte immediatlye before sayeth/ thou hast sette mẽ vppon oure heedes. But the chefest defendars of purgatory (and euẽ Master More hym selfe) saye that they are not men/ but deuels which torment the soules in purgatory/ notwithstãdinge my lorde of Rochestre (good mã) affyrmeth that they are aũgels which tourmẽt the soules there: but neuer mã woted so farre as to say that men tourmẽt the soules in purgatory/ wher fore I maye conclude that his texte is not ment of purgatorye / but that the prophete ment that men ranne ouer the chyldren of

More & Rochestre can not agre.

Isra-

Israell & subdued them/ & wrapped them in extreme troubles which in the scripture are sygnifyed by fyre & water. Welydes that the textes folowynge wyll not admytte that this shulde be understonde of purgatory for it foloweth immedyatlye/ I wyll entre into thy house with burntofferynges/ I shall offre vnto the fatte sacrifices with the reke of wethers I shal burne to the oxen & gotes Now is there no man so made as to thinke that the soules of purgatory shulde offre vnto god any such sacrifices So that the texte is playnlye understonde of the chylder of Israell/ whiche thorow the lorde were delyuered from theyr afflictions & enemyes & then offered theyr loyall sacrifices of praise & thākes to the lorde theyr shylde and protection.

Rochestr.

NOwe sayeth my lorde vnto the church & sayethe / that because the churthe hath affirmed it we must nedes beleue it / for the churth cā not erre. As touchinge this poite I wyll referre you vnto a worke that wyllyā Tindale hath wryten agaynst m. More wherin ye shal wel perceue what the church of Chryst is / & that his churche neuer determined any such thynge. But that it is the synagoge of Satan that maketh artycles of the faythe and bindeth mennes consciences further then the scripture wylle.

Frith

THen wereth his lordeshyppe somwhat thote against Marten Luther / because he

he wolde that no man shulde be compelled to beleue purgatorye. For my lorde sayeth that it is profytable and well done to compell mẽ to beleue such thynges whether they wyll or wyll not. And to stablysh his opiniõ he plucketh out a worde of the parable of

Luke. 14. Luke. xiiii. that a certayn mã made a great souper/ and sayed vnto his seruauntes/ goo forth quyckly in to the wayes and compell them to entre in.

Frith Verely there Christ ment no nother thinge/ but that his apostles shulde go forthe in to all the worlde and preach his worde vnto all nacyons/ openynge vnto them the miserable state and condicion that they be in/ and agayne what mercye God hath shewed them in his sonne Christe. This wolde Christ that his apostles shulde expounde/ laye out so euidentlye/ by reasons/ scryptures/ and myracles vnto the gẽtyls/ that they shulde euen by theyr manyfest persuasyons be compelled to graunte vnto them that he was christ/ and to take vppon thẽ the faith that is in christe. On this maner dyd christ compelled the saducees to graunte the resurrecyon. Mat. xxii. And by these meanes cõpelled he the Pharysees to graunte in theyr consciences that he dyd his myracles wythe the power of god/ and yet afterwarde of verye hate knowynge in theyr hertes the contrary/ they sayed that he dyd thẽ by the power of the deuell. Matt. xii. But to saye that

Christ

Chriſt wolde haue his diſciples to compell men wythe preſonment/ feters/ ſcourginge/ ſwerde & fyre is verye falſe & farre from the mildeneſſe of a chriſten ſpirite / although e my lord approue it neuer ſo moch. For chriſt dyd forbyd his diſciples ſuch tyrannye/ yee & rebuked the̅ becauſe they wolde haue deſyred that fyre ſhulde deſcende fro̅ heaue̅ to co̅ ſume the Samaritanes which wolde not receyue Chriſte. Luke. ix. But he commaũded the̅ that yf men wolde not receyue theyr doctrine/ they ſhulde departe from thence and ſhyncle of the duſt of theyr fete to be a teſtimonye agaynſte the vnfaythfull that they had bene there and preached vnto them the worde of lyffe. But with violence wyll god haue no man compelled vnto his lawe. Paule alſo teſtifyeth. 2. Corinthians. 1. that he had not rule ouer the Corinthiãs as touchynge theyr fayth. By oure fayth we ſtãde in the lorde/ and by oure infidelyte we falle from hym. Is no man can ſeethe the herte but onlye god/ ſo can no man iudge or ordre oure faythe but onlye god thorow his holy ſpyrete. Luke. 9

Furthermore / fayth is a gyfte of god/ which he deſtributeth at his owne pleaſure 1. Corinthiãs. 12. If he geue it not this day/ he maye geue it to morow. And yf thou perceyue by any exterior worke that they neighbour haue it not/ enſtructt hi with godswor & pray god to geue hi grace to bileue: that 1. Cori. 12

is rather

is rather a poynte of a chrysten mans the to compell a man by deeth or exteriour violēce.

Hynaliye/ what doth thy cōpulsion and violēce? Verely nothinge but maks a starke hypocrite. For no man can cōpell the harte to beleue a thynge/ excepte it se euidēce and sufficient proofe. I haue harde tell of a boye/ whych was present at his fathers burnige for his beleue/ assone as the officers had espyed the boye they sayed to eth other/ Let vs take him and examine him also/ paraduenture we shall fynde him as greate an heretike as his father. whē the boy sawe that his father was led/ and that the ratchpoles begāne to knach at him/ he was sore dysmayed & thought that he shulde dye to. And when one of thē apposed him a thynge hym how he beleued/ he answered: Master I beleue euen as it pleaseth you. Euē so by tormentes & craftye handlynge a man maye be cōpelled to saye that he beleueth the thynge which he neither thinketh nor yet can beleue. For a mānes faith is not in his owne power. But how doth god accepte this thynge/ to say that I byleue that whiche in dede I beleue not? Verely he vtterlye cōdēpneth it whether the opinion be true or false. For yf the opinion be true (as by example that the kaythe in Chrystes bloude iustyfieth me before god) and I confesse it before all the bisshopes in Englōde wyth mouth & beleue it not wyth myne harte / then am I nothynge

the

the better (for I shulde haue no parte of thi
stes bloude) but I am moch the worse. For
fyrst god condēpneth me/ which iudgeth me
after myne harte / & also myne owne harte
condēpned me because I haue openly grau
ted that myne harte denyeth.

And contrarye wyse / yf I shulde beleue
this fullye in myne harte / and yet for feare
of persecucion shulde denye it when I were
examined opēlye of my fayth/ thē shall I be
condempned of god (excepte I repent) & also
myne owne harte shalbe a wytnesse to con-
demne me. And so is it verye noysome & vn
godlye to be compelled vnto any thynge/ for
god euer sercheth the harte whiche can not
be compelled.

But my lorde obiecteth wrytinge vppon
the .xviii. article sayinge: If a mā take
awaye purgatory/ for what entent shall we
nede any pardons? As longe (saith he) as no
man regarded purgatory/ there was no mā
that sought any pardon/ for all the estima-
cyon of pardons hangeth therof/ so that we
shall haue no nede of thē/ yf there be no pur
gatory.

Rochestr.

Pardons

Veerely I care not thoughe I graunte hi
that to. And I thynke that monye was the
mother of thē both. For out of the scrypture
shall he be able to proue neyther nother.

But mammon is a greate god / euen of
power ynough to inuent suche knackes/ yee

and

and to make them artycles of the faith/ & to burne those that can not beleue thē. And it was a preatye practyse to make such poyntes articles of the fayth/ for after that oure holye fathers had geuen vppe preachynge/ and wolde take no more paynes / neyther serue theyr brothren any more/ thē sette they vppe suche articles of the fayethe as shulde bringe in monye to vppe holde theyr astate with all. And he that wolde not beleue thē/ rydde him out of the waye for feare of disclosynge theyr iugglige / for he that douteth of pardons & purgatory/ he plucked oure holy father by the beerde.

Rochestr. NOtwythstondinge my lord confyrmeth both pardons & purgatory/ by the texte that Christ spake vnto Peter. Mat. 16. (To the wyll I geue the kayes of the kyngdom of heauen/ & what soeuer thou byndest vppō the erth it shall be bounde in heauē / & what soeuer thou losest on the erth it shall be lossed in heauen. But these wordes (sayethe my lorde) had bene spoken in vayne yf he coulde not gene pardons and lose men out of purgatorye. &c.

Frith As touchynge the kayes / all be it they haue oftentymes bene declared and in a maner in euerye treatyse that hathe bene put forth in the englisch tongue/ yet wyll I somwhat shewe my mynde in thē. There is but one kaye of heauē which Christ calleth the kaye of knowlege. Luc. xi. And this kaye is

The kayes Luc. 11.

the

the worde of god. Christe rebuked the lawe geuers for takynge away this kaye frō the people/for they with theyr traditions/& false expolicions had fullye excluded the kaye of knowlege which is the worde of god & had clene shutte vp the scrypture. as oures haue done now a dayes. It is also called the kay of dauid which shutteth & no mā openeth: openeth and no man shutteth. Apocalip. iii. Apoca. 3.

And beraule of these twoo effectes whyche it worketh (for it bothe shutteth and openeth) hath it the domination of kayes/ & yet (as I sayed) in dede it is but one/ whiche is the worde of god. This kay or kayes (now calle it as you wyll sith you knowe what it meaneth) Christ deliuered vnto Peter and vnto his other apostles a lyke / whyche you shall easelye perceaue yf you marke where & whē they were geuē For Mat. 16. they were only promysed & not yet geuē/for christ sated I wyll geue the the kayes/ & not I geue the. Math. 16

But after he was ryssen from deeth thē performed he his promyse and gaue the kayes to all indifferentlye as thou mayst se. Jhon xx. and luke in the. xxiiii. Chapiter expoundeth it / that he opened theyr wyttes to vnderstonde the scrypture that repentaunce and forgeuenesse myghte be preached. &c. John. 20. Luck. 24.

Therfore it is the worde that byndeth and loseth thorow the preachinge of it. For whē thou tellest them theyr vyces and iniquities cōdemninge thē by the law/thē bindest thou them

them by the worde of god/ & when thou preachest mercye in Christ vnto all that repent/ thē dost thou loose thē by the worde of god. Therfore he that preacheth not the worde of god/ cā neyther binde nor loose/ no though he call hym selue pope. And contratyewyse/ he that preacheth his worde he byndeth & loseth euē as wel as Peter & paule/ although he be called but Sir Jhon of the countrye. And consequentlye/ to saye that the pope cā delyuer any soule out of purgatory (if there were one) is but a vayne lye/ except he can proue that he goeth downe vnto them and preach vnto thē the worde of god (which is the salt that must season thē and kaye that must lette thē out) for other lolynge is there none. And lykewyse/ to saye that the Pope can geue anye pardon to redeme synnes/ excepte he preache me that Christes bloude hath pardoned me/ is euen lyke vanyte.

Mat. 16. Me thinketh also that he wadeth to depe to descende to purgatory by this texte. For the texte saieth/ that whatsoeuer he bindeth on erth shalbe bounde in heauen/ & what so euer he loseth on erthe. &c. But nowe they graūte thē selues that purgatory is not on erth/ but the thyrde place in hell: And therfore it palleth his bondes to stretch his hāde to purgatory: & so this texte cā not serue hi.

Rochestr Notwithstondinge my lorde is not content to geue him this power onlye/ but he hath so farre waded in the popes power/ that

that he hath graunted him full auctorite to delyuer all men from hell (yf they be not dāned all readye) for (sayethe he) who so euer haue committed a capitale cryme hath therby deserued dampnaciō / & yet may the pope delyuer him bothe from the cryme & also frō the paine due vnto it. And he affirmeth that thre tymes in the .xxi. article for feare of forgettynge.

Vppon this poynte wyll I a lytle reasō with my lorde / and so wyll I make an ende If the pope may delyuer any man from the cryme that he hath committed & also from the payne due vnto it / as you affyrme / then maye he by the same auctorite delyuer .xx. an hundred / a thousāde / yea all the worlde. for I am sure you can shewe me no reasō why he may delyuer some and not all. If he can do it / thē let him delyuer euery mā that is in the pointe of death bothe frō the cryme and from the payne / and so shall neuer mā more neyther entre into hell nor yet in to purgatory: which were the best deede and most charitablest that euer he dyd / yea and this oughte he to do (yf he coulde) although it shulde coste him his owne lyfe and soule therto (as Moses and Paule gette him ensample) but yet there is no ieoperdye of neyther nother. Now yf he can do it (as you saye) & wyll not / thē is he the most wretched & cruell tyraunte that euer lyued / euen the very sonne of perdicion and worthye to be dampned in

Frith

Exodi. 32.
Roma. 9.

an hun-

an hundred thousand helles. For yf he haue receaued suche power of god that he maye saue all men and yet wyll not/but suffre so many to be dāpned/I repose me vnto your selues what he is worthye to haue.

Now yf any man wolde solute this reason: I saye that he maye do it/ but that it is not mete for hym to do it/ because that by theyr paynes goddes iustice may be satisfyed: I saye that this theyr ymaginacion is nothige worthy neither yet can I imagine any way wherbye they maye haue any apparence to escape. For my lord saieth hime selfe that the pope must paye the goddes iustice for euerye soule that he delyuereth frō purgatory: and therfore hathe he imagyned that the Pope hath in his hande the merites of Chyistes passion which he may applie at his pleasure where he wyll. And also he sayeth that the merites of Chyistes passion are sufficient to redeme all the synnes in the worlde. Now sith these merites on theyr parte are sufficiēt to satisfye the iustice of god: redeme the hole worlde/: also that the pope hath thē in his hande to distribute at his pleasure/ thē lacketh there no more but euen the popes distribucio vnto the saluacion of the hole worlde. For he maye paye the goddes wrath and satisfye his iustice(sayeth my lorde)by applyinge these merites to them that lacke good workes. And so yf the pope wyll/ goddes iustice maye be fully satisfyed and the hole

worlde

worlde saued. Now yf he may so lustly and easelye saue the hole worlde(theryte also mouinge him vnto it) and yet wyll not applye these merites so frutefully / thē is the faute only his/and he the sone of perdicion & worthye moze payne then can be imagined. And so is not the reason ipzoued but moch moze stablished/and as I thynke ineuitable.

Beholde I pray you whother my lorde of Rochestre hath brought oure holy father in auauncynge his power so hye/euen into the depest pitte of hell. which(yf my lorde sayed true)it is impossible for him to auoyde. But it chauncheth vnto him euen as it doth customablye where suche pryde raigneth: for when they are at the hyeste / then falle they doune hedlynge vnto theyr vtter confusion and ruine.

If any man feale hym selfe greaued and not yet fullye satisfyed in this matter lette him wzyte his minde/& by goddes grace I shall make hym an answere/and that wyth spede.

Pzaye Chzysten reader that the wozde of God maye encrease. Amē.

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Printed by
God make us
true the motive of
Our Republican country

·*·

)( )(

that noble virtue.·

If God made [illegible] measure and
this noble virtue [illegible] in true manner love
[illegible] [illegible] [illegible] measure and
[illegible].

I [illegible] [illegible] [illegible] measure and
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]